Our Cover

The cover page is a photograph made for WORLD CALL by Hollinger of New York, of Helen Keller talking by hand with her teacher, Mrs. Macy. We are indebted to the same gracious cooperation of the two ladies and Mr. Hollinger for the photographs on pages 34 and 35. This being our annual Education Number, we are glad to call attention in this way to the greatest individual educational achievement of history. The inside front cover is a beautiful vista from Texas Christian University, Fort Worth, Texas.

A Guide to Pronunciation

At the request of a good many readers, a guide to the pronunciation of the foreign words used in this issue has been placed on page 63.

The Circulation Man Says

Eleven thousand WORLD CALL Week subscriptions have already been received and fine lists are still coming daily. Besides the churches that have already reported and those now engaged, are others that signify their intention of participating at an early date. The WORLD CALL staff appreciate the many examples of loyal cooperation.

Mrs. H. T. Campbell

The Circulation Man is a success for he has sold WORLD CALL to his wife. Due in large measure to her enthusiasm the Jackson St. Christian Church, Muncie, Indiana, has sent in the largest subscription list received as the result of the WORLD CALL campaign. It contains 209 names and is still growing.

A Happy New Year

The December issue marked the close of the fourth year for WORLD CALL; four years, during a period of adverse economical readjustments, which seriously threatened the welfare of many publications. Thanks to a host of loyal friends, WORLD CALL emerges stronger and better equipped to carry the vital gospel of missions, benevolence and education than ever before.

With this issue, WORLD CALL enters upon the fifth year, hopeful and expectant, humbled by sincere compliments of admiring friends, strengthened by their assurances of continued cooperation.

With every new year come new and unexpected problems. WORLD CALL will need your help and support. Will you, accepting appreciation for the service you have already rendered, share with us again the larger task of the coming year?

WORLD CALL

International Magazine for Disciples of Christ

Published Monthly by

UNITED CHRISTIAN MISSIONARY SOCIETY

Missouri State Life Building

1501 Locust Street, St. Louis, Missouri

Including

American Christian Missionary Society
Cincinnati and St. Louis

Christian Woman's Board of Missions
Indianapolis and St. Louis

Foreign Christian Missionary Society
Cincinnati and St. Louis

National Benevolent Association
1501 Locust St., St. Louis, Missouri

Board of Church Extension
Kansas City and St. Louis

Board of Ministerial Relief
Indianapolis and St. Louis

Representing also

Board of Education
222 Downey Ave., Indianapolis, Ind.

Board of Temperance and Social Welfare
821 Occidental Bldg., Indianapolis, Ind.

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Subscription price $1.50 per year net in advance; 15 cents per copy; no club rates, no commissions, no complimentary list

Publication Office, 1501 Locust Street, ... St. Louis, Missouri

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Entered as second-class matter October 18, 1883, at the postoffice at St. Louis, Mo., under Act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1916, authorized April 30, 1919.

Volume V Old Series XLII *St. Louis, Mo., January, 1923* *Number 1*

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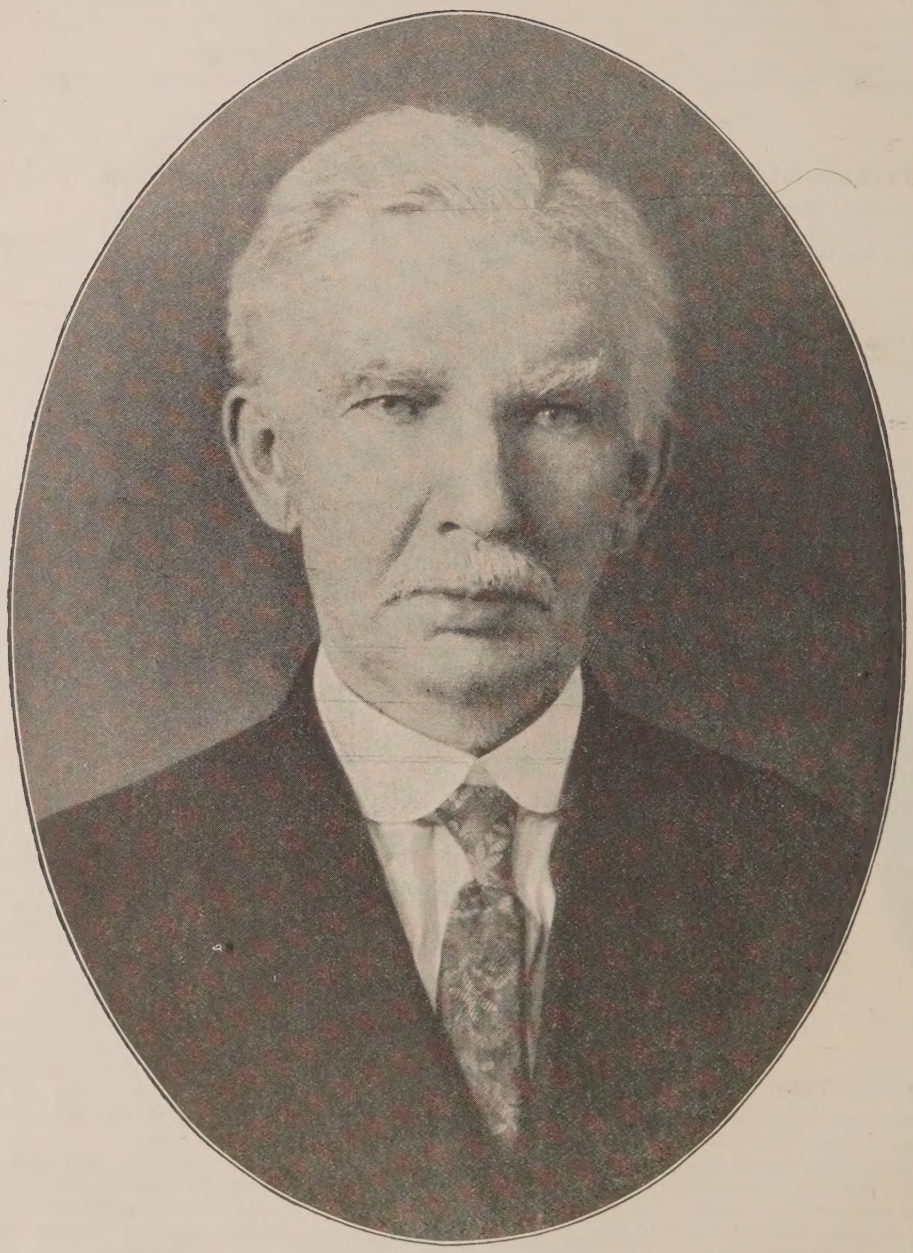


CARL JOHANN

(See page 24.)

WORLD CALL

May Day at
Carr-Burdette College

Volume V JANUARY, 1923 Number 1

Chickens and Eggs; Churches and Colleges

WHICH comes first? The cracker-box discussion groups and rural debating societies have never settled the biological question; but the practical poultryman knows that both chicken and egg are indispensable—to each other and to him. In the realm of religion it might seem that argument is precluded by the divine origin of the church and the human constitution of the college. But for three years before the Holy Spirit instituted the church Jesus was teaching, not only the multitudes, but especially the little group that he called his disciples and who addressed him regularly as Teacher. Here in reality was the first Christian college, not merely antedating the church by three years but also anticipating the New Testament Scriptures by twenty years or more. The church itself is educational in its character and mission.. Inevitably it set up schools for the expression of its full life and the realization of its purpose. It could no more do without schools than it could refrain from committing the gospel to writing.

I. The Church of Christ Must Have Colleges

Commerce, society, sport, politics and crime may desire only special or perverted education, but Christianity is the religion of Him who said, "I am the light of the world; he that followeth me shall not walk in the darkness, but shall have the light of life." Individual men, even though members of the church, may eschew education for themselves or for their children, or may count it a luxury, but the church can never consider it as anything but a necessity. If education fails the church dies.

Of all Christians, those who insist on being Christians only, Disciples of Christ, are most completely dependent upon ample education and, by the very genius of their plea, should be foremost in the support of education. As appears on other pages of this magazine, we started out bravely in this regard. But many things conspired to halt and cripple our educational program: pioneer conditions and the Civil War in the regions of our chief development, the failure of our first preachers to inculcate stewardship, exaggerated individualism, hard-and-fast legalism. Yet everywhere there were men and women who realized the necessity of higher education and established colleges to meet the need.

II. Christian Colleges Must Have a Board of Education

In the majority of instances, after great sacrifices on the part of a few, these ventures failed. No doubt many of them were ill-advised and poorly located in the first instance. But there can be no question that each region needed a college, for when it failed the churches dwindled; when it was revived they multiplied; as it prospered they flourished. The Men and Millions Movement and the Board of Education have rescued several, but less than half of our entire number are permanently established. Cooperation is still necessary to the existence of most and to the efficiency of all. A new college can no more start by itself now than a penniless boy can set up as a farmer in the corn belt.

Only after long and costly experience did our educational forces get together in the Board of Education. Only with extreme caution and after demonstrated safety and helpfulness, have we enlarged and perfected this board so that it may serve all the educational ends of the entire brotherhood. Like all of the other approved cooperative enterprises of the churches, the Board of Education has grown out of the necessities of the situation, out of heart-breaking tragedies in families, congregations and entire states. It is not a building or a machine, but a living organism, functioning vitally in the advancement of New Testament Christianity.

III. The Board of Education Must Have an Education Day

Gradually the churches are realizing that the colleges really belong to them and not to their trustees and faculties. Education Day, the third Lord's day in January, enables every preacher to become an effective advocate of Christian education. It brings the college to the attention and lays its interests upon the hearts and consciences of all the people.

Education Day brings the superior advantages of our church colleges to the attention of parents and young people, most of whom have been passing them by for the overcrowded universities. It completes the circle of interdependence between the church and the church college and effectually helps to keep alive in this sordid world, the truth which alone can make men free, strong and happy; useful, honorable and immortal.

The Objectives of the Board of Education

By H. O. PRITCHARD

WHAT is the Board of Education trying to do? What are its purposes and objectives? Is such an organization necessary? These and similar questions are being asked from time to time by those who wish to know more of the work and worth of the Board. They are questions which deserve courteous, candid and unequivocal consideration. It is a pleasure to answer them, not only because they are asked by earnest and honest people, who for the most part are deeply interested in the affairs of the Kingdom, but also because there are no secrets in the work of this Board. There are no hidden motives to be kept under cover. There are no "calculating and designing desires" which are to be concealed from the rank and file of the church. On the contrary, it is the sincere wish of those who have the work in charge, that every member of the church shall become fully and minutely informed as to every purpose, action and objective of the Board. In order that they may be better informed on this important subject, we are setting down here in simple and, we trust, clearly understandable form, the objectives of the Board of Education of the Disciples of Christ.

1. To secure a closer, more sympathetic and mutually helpful relationship between the colleges and the churches. The churches need the colleges. The colleges need the churches. Neither can get far without the other. The colleges should be the faithful and highly efficient servants of the churches. The churches should see that they become such. The church must be brought squarely up against the inescapable fact that it is impossible to make educational bricks without straw. The college should be made clearly to recognize that it is the child of the church and that the main reason for its existence is the service which it can render. The church needs the intellectual and spiritual leadership which the college can produce. The college needs to have its rootage in the spiritual life, ideals and purposes of the Christian church. There should be no antagonism between them. There will be none when each understands the other as it should. The day of better understanding is at hand, and the Board of Education is using all its energies to the accomplishment of that worthy end.

2. To encourage closer cooperation and harmony of action among our institutions of learning. We all belong to the same great brotherhood. These colleges are not enemies. They ought not even be competitors. The principle of cooperation is the underlying fact and the very foundation of the Kingdom of God. If men are brethren, they cannot be competitors. In so far as competition is given a place in our modern civilization, that civilization is anti-Christian. "Ye are co-workers together with God" and "Brethren one of another," these are bedrock texts in New Testament Christianity. Competition may be "the life of trade," but it is certainly the death of brotherliness. If men cannot work together in unity, peace and love, brotherhood becomes a farce. There was a time when our colleges had little to do with each other; when they were suspicious of each other; when they regarded each other as competitors; when they felt that if one prospered it must be at the expense of sister institutions. Thanks to the Board of Education and the acquaintance and fellowship which it has afforded, that time has largely past. The Board of Education has as one of its prime objectives, the building of a brotherhood of cooperation, unity, peace and joy in the Holy Spirit.

3. To promote a national budget for Christian education and to secure regular systematic offerings from every church and its auxiliaries for this holy cause. The time has come for our people to support education as education. We have been content to be Bethany men or Hiram men or Butler men or Drake men; forgetting that these institutions are only the local representatives of a much larger thing. Our loyalty to the part has obscured our vision of the whole. Provincialism has been our pride. It has proved our curse. It has been and still is the greatest single obstacle to a great and effective educational program for our people. But at last we are coming to see the shortsightedness with which we have been afflicted. Instead of framing thirty separate and distinct programs for advancement, through the Board of Education we are forming a united plan and are asking the churches to support education as education. Nor is this any departure from past practices in other fields. For more than three quarters of a century we have supported missions as missions. Our great missionary enterprise was not built up through the policy of local loyalties and provincial appeals. It was built by giving the people a world-wide vision of the Kingdom of God and burning into the consciousness of the church the sacred obligation of sending the gospel to every nation on earth. Just so we are now recognizing that Jesus was the Great Teacher, and that the church, in order to be true to his example and precepts, must support Christian education as such. Education and missions go hand in hand. They are the twin daughters of a common parentage and the twin handmaidens of a common cause.

4. To foster an educational spirit and awaken an educational conscience among Disciples of Christ. Christianity and education, when rightly used, are synonymous terms. One cannot be a Christian in the

highest sense without being educational in outlook, in desire and in purpose. Every devoted follower of Christ is a devout "searcher after truth." An ignorant church and an omniscient God constitute an anomaly. An all-wise God is not forced to shut himself up to the channels of ignorance. As a matter of fact he has always chosen the opposite course, in that he has revealed his will to and through those who had a high degree of intelligence and usually possessed also culture and training. At no time in the long history of the revelation of his will to mankind, did he put a premium on ignorance or choose an ignoramus to be the special spokesman of his word. "Let there be light" was the first command of the Almighty and that command had more than a physical significance. Not only the earth, but the mind of man is to be lighted. Our age needs spiritual enlightenment as few ages have needed it. This is preeminently the task of the Christian church. There is an intellectualism which is barren of spiritual fruitage, and there is a sickly sentimentalism which parades itself as spirituality. The church needs to bring to the whole educational system of our day, that warmth of sympathy, that poise of judgment, that faith in the unseen realities, that assurance of the eternal verities, which unfortunately is too often lacking. Let the church awake. Let her cease her suspicious attitude in matters of the intellect. Let her throw herself with abandon into the great undertaking of higher education, and sanctify it to the glory of God and the redemption of mankind. Let her prick her conscience until it shall become keenly sensitive and alertly aware of the educational needs and opportunities of this great day and age. To awaken the Disciples' conscience on Christian education is one of the primary objectives of the Board of Education.

5. To formulate and to inaugurate a unified, national statesmanlike educational policy and program for our people. If there is any one fact which stands out clear and unmistakable, it is that the policy of sporadic, unrelated and independent activities, in the founding and supporting of educational institutions has not worked. The indisputable evidence of that truth is the pathetic fact that we have today more institutions dead than we have colleges alive. In California, we have five educational graveyards and one living institution. In Illinois, six are dead and two are alive. In Missouri, we have sixteen college graves, and six still struggling for existence. We might go through the whole list of states where we have made these unrelated efforts with such dismal results. These institutions, intended to become educational monuments, have become educational tombstones because the policy of independent and sporadic effort did not succeed. The motives which prompted the attempts were commendable, the methods followed were disastrous. No single need among Disciples out-tops that of a thoroughly unified educational program, which shall begin with the kindergarten of the local church and extend to the bachelor's degree from college. That we have no such program is painfully plain. The result is waste, inefficiency, confusion and frequent failure. Just now the great state university field is calling loudly for us, who have been pioneers in that field, to enter it in a way to make a mighty contribution to the religious lives of the students of our generation. Here we sit in helpless inactivity, allowing the plea to go unheeded, all because we have no unified educational policy and program. And that is only one of the insistent opportunities. We wonder how long God will be patient.

Education Day, January 21, 1923

THE third Lord's day in January is the day set apart in our missionary calendar as Education Day. On that day the churches are asked to present the cause of Christian education and to remember especially our colleges and institutions of learning.

Where churches are not using the budget system, they are urged to take a generous offering and to forward the same to the Board of Education, Indianapolis, Indiana. It is understood that the money will be used for the support of the college or colleges in the state or region of the church making the offering, unless otherwise designated. Churches have the privilege of designating the institutions to which they wish the moneys to go and the designations will be rigidly respected by the Board of Education.

Where churches are using the budget plan, they are asked to observe the day so as to inform both the Bible school and the church concerning the work and needs of the colleges. Literature and materials for the day's observance will be gladly furnished free by the Board of Education. Thousands of churches have been observing this day annually, and have found it to be an inspiration to their congregations. The observance will undoubtedly be more universal than ever this year, and the largest offering in our history should be our worthy aim.

6. To persuade Disciples to take their full share in the higher Christian education of our nation. The emphasis has shifted from getting to giving. It once might have been sufficient to support colleges for what we might get from them in the way of leadership. The time has come when we must consider what we may give by founding and maintaining colleges. What contribution are the Disciples making to the higher Christian education of our nation? That is a question we can not escape. Sixty per cent of the five hundred thousand students attending college this year are enrolled in colleges either maintained or founded by the different religious bodies. The enrollment in Disciples colleges is about ten thousand. We claim to stand fifth in numbers of the religious bodies in the United States. Are we doing our share? By no means. The other great religious bodies have made and are making large contributions to higher education. The Congregationalists have given us Harvard, Yale, Oberlin and many other outstanding colleges scattered across the continent. The Methodists (North) have given us Boston University, Syracuse, Northwestern and some sixty other colleges. The Presbyterians (North) have given to this nation forty-four high grade institutions of learning. The Northern Baptists have built Brown, Chicago, Colgate and many other worthy colleges. The

Southern Methodists have contributed Vanderbilt, and now are building Emory and Dallas universities. What outstanding institutions are we Disciples going to build and maintain? We have some unexcelled locations and already have made good beginnings. We need concentration of effort. We need to mobilize our spiritual, intellectual and financial resources, in order to make the significant contribution of which we are capable. The Board of Education desires to be serviceable in helping to point out the way and arouse the forces of action.

7. To urge all our institutions of learning to attain the highest educational standards. The time has come when colleges must meet certain established standards or measurements of educational efficiency. Nearly every state has enacted laws requiring that institutions of higher learning meet certain specified norms, before its students are privileged to teach in the public schools of the state without passing special examinations. Law schools, medical schools, dental schools, technical schools and other professional schools have established entrance requirements, which demand not only so many college units for entrance, but, what is more important, require that these units shall have been received for work done in a college which meets the educational requirements. A student from an unaccredited institution has little chance of being admitted. Graduate schools require that students shall have taken the undergraduate work in "accredited" colleges. Every high school graduate knows these simple facts and will not easily be persuaded to go to a college whose work is not recognized as being of standard rank. The days have passed when colleges can be a law unto themselves. All institutions have become public in that they must give an accounting of the work which they do if they are to receive credit for it from sister colleges and universities. Nor should the church college desire to escape these educational measurements, even if it could. The church should be ambitious not only to support colleges in which the Christian values can be emphasized and Christian ideals transmuted into character, but also that the colleges which it supports shall do a quality of work which will bear favorable comparison with the best that the state offers. Let the church become the forerunner of standards as it has been the prophet of ideals. Let us bring our own colleges to that degree of excellence which will be the just pride of every loyal Disciple.

8. To inform the churches concerning the needs of our colleges and to help our colleges to live up to their Christian calling and heritage. If these colleges are to be standardized, they must be subsidized. They cannot meet standards without money. They cannot get money unless it is given. They cannot levy taxes and enforce payment. Tuition pays only a third of the cost of maintaining colleges. Somebody must pay the other two-thirds. With church colleges it comes from endowments and gifts for current expenses. Since the latter fluctuate from year to year and are uncertain, there is need of adequate endowments. It is not sufficient to promote an annual budget in the churches for the current support of these college of ours. It would be exceedingly difficult ever to develop that source of income to adequate proportions. Endowments and buildings must be secured. Wherever colleges desire it, the Board of Education assists them in their campaigns for endowments and betterments. Several of our colleges have been materially aided in this regard. Others are now being assisted. Not only is the Board interested in securing money for these institutions, but it is more interested in seeing these colleges live up to their Christian calling and heritage. While the Board does not assume to dictate to any college what it shall or shall not do, and while these institutions are left free and the government of them is entirely in the hands of their own boards of trustees, nevertheless the Board is interested primarily in Christian education. It has neither time nor money for so-

Faculty and Students of Atlantic

called secular education. The state can do that better than the church. It is concerned to see that the Disciples have some truly great colleges and that the lofty ideals which brought these colleges into existence are not only conserved, but gloriously fulfilled.

9. To assist in inaugurating in each college proper methods of accounting; an independent audit of books by a certified accountant; and the publishing of annual reports, giving a full account of all funds handled and how expended. Good religion and good business are not inconsistent. Some colleges have been lost to us by poor business methods. The institutions affiliated with the Board of Education have no fear of opening their books to inspection. All of them agree to an independent audit, when they become constituents of the Board. Any institution or organization which appeals to the churches for support ought to be willing to follow the strictest and most careful of business methods. There are certain forms of investment and methods of handling funds, which, while strictly honest and legitimate, are not the best methods, as has been proved by experience. The Board of Education makes available to our colleges the information which is at hand on such matters. It has frequently advised with colleges as to budget-making, economy of management, means of increasing income, courses of study and kindred matters; all of which are intimately related to the business side of college administration. We believe that a number of institutions have been helped and that some even have been saved from serious financial difficulties. Much more could be done in this regard, if the Board of Education had a central fund with which to assist worthy institutions in times of dire need. Experience has clearly demonstrated that one of our insistent needs is a general fund from which appropriations can be made. This means that the Board of Education should itself have an endowment and that it should be given the oversight of trust funds of various kinds, scholarship and studentship funds for example. Most of the church boards of education have large endowment and trust funds of their own which are administered for the benefit of needy colleges and worthy students.

10. To cooperate in the effort to procure and prepare lay, ministerial and missionary leaders for the church. This is our great objective. Every effort and purpose is subordinate to it. Without this great aim there is little excuse for the existence of this Board. It is the Kingdom of God we are seeking to build. It is the evangelization of the world we are striving to accomplish. It is the redemption of mankind to which we have dedicated this organization. That these lofty aims may be realized it is necessary that there be a thoroughly trained and consecrated lay and ministerial leadership. Never was the call for leaders more insistent or more universal than now. It is a call for quality rather than quantity. The nations afar are saying, "Send us the very best you have—those who are capable of training a native leadership for our churches." The churches at home are constantly asking, "Can you put us in touch with a strong man who can do this work? We need the best man available." The enlisting of promising young men and women for these high callings is only the beginning of the task. They must be trained. In many instances they must be encouraged and a way found by which they may secure an education. Certainly the work of training these prospective leaders lies distinctly with the forces which this Board represents. There are those who feel that our educators could bring, out of their experience and observation, a viewpoint on the matter of recruiting which would be valuable. Too often we have left that important work to chance or to haphazard methods which did not secure the strongest young men and women for full time Christian service. Then, too, the field for such service is being greatly and rapidly enlarged. All the many phases of social service, of religious education, of Association

Christian College, Wilson, North Carolina

work and like callings, are offering opportunities for life investment which were not open a generation ago. In addition there is the larger task of vocational guidance, which has in mind the Christian ideal for all vocations and professions—the redeeming of all callings from materialism, and the infusing them with the Christian spirit and purpose. Certainly here is an opportunity for a unique service, namely, the inspiring of every child of the church to consecrate his energies to the work of Christ, no matter what vocation he may choose and to guide him into the work for which nature has best endowed him. This is preeminently a task for those who are engaged in the work of Christian education.

11. To keep in touch with the great educational movements of the times and in so far as can be done, without the compromise of convictions and principles, to cooperate with other religious bodies and educational associations, in advancing the cause of Christian education. There is much which can be accomplished through unity of action that would be an impossible task if undertaken alone. Remarkable things have been done for the cause of Christian education in the last decade, through such organizations as the Council of Church Boards of Education. Surveys have been made which have attracted the attention of educators everywhere, publicity hitherto unknown for this great cause has been secured, committees constantly at work on the problems of Christian education make the results of their labors available to the various church boards of education. This is a colossal task, the Christianizing of higher education. It is a task too great for any single force or group. It calls for unity of action. To such unity and cooperation this Board of Education stands committed. We shall not compromise any ideal or aim for which the people known as Disciples of Christ stand. Rather do we conceive it to be our mission to promulgate those ideals and to help to fulfill those aims. And it is our judgment, born out of experience, that the mightiest forces to be found anywhere, working for the abolition of denominationalism and especially the sectarian spirit, and furthering the unity of the followers of Christ, is to be found in the field of Christian education. It is one place where sectarianism has no footing. Certainly the Disciples cannot hold aloof or fail to cooperate. The Board of Education is a member of the Council of Church Boards of Education, and during the past year, the general secretary of this Board has been president of the Council. It has afforded an opportunity to render a noteworthy service.

12. To recognize the freedom of the local church and the autonomy of the local college. These are the cornerstones of this Board's foundation. The local church is free. It is governed by its own officers and members. It has a perfect right to give its money where it pleases, how it pleases and when it pleases. There are no overlords or ecclesiastics to command it. This Board steadfastly refuses to be considered in any other light than that of a servant of the churches. It is a clearing house through which the churches may and do carry on the work of higher education among us. It expresses the corporate will and cooperative desire of our brotherhood. It makes possible a service which could not be rendered without some such organization. It has as its ambition, to render such an account of its stewardship, as will command the love and confidence of the whole brotherhood of Disciples of Christ. Likewise, it respects the autonomy of the local college. It has no desire to become a dictator to boards of trustees. It assumes that these boards, presidents and faculties are capable of managing the affairs of the colleges. Here again the Board is simply a servant to assist colleges at their own request in whatever ways seem advisable and practicable. It does offer to the colleges an effective agency, particularly in matters of cooperation and methods of promotion. The colleges have learned through bitter experience, that if left single-handed and alone to fight the battle for a proper recognition of the great cause which they represent, the task is well-nigh impossible. They have learned that working together they multiply individual efforts. It is as the champion of a common cause and the agency of cooperative endeavor, that the Board of Education of the Disciples of Christ exists.

Some Fruits of Our Colleges

By W. D. ENDRES

THE separation of the Reformers from the Baptists in 1829-30; their union two years later with the followers of Barton W. Stone known as Christians; and the continued practice of itinerant preaching which had always characterized the movement, had by the end of a decade resulted in thousands of converts and hundreds of congregations scattered over many states. It was evident that these separate groups must have the shepherding care of pastors if the fruits of previous labors were to be conserved and the plea for the union of the people of God was to succeed.

Accordingly, Alexander Campbell and others founded Bethany College in 1840. It was designed to prepare young men not only for the ministry but "to enter upon the study of the learned professions" as well. Although other schools had been started prior to that date, such as Bacon College at Georgetown, Kentucky, it is perhaps only fair to say that the founding of Bethany College marked the beginning of our work in the field of higher education.

The Ideals of the Founders

The founders of this college believed that the achievement of moral character should be the ultimate purpose

of education and that the Bible should be made the basis of all moral culture. Hence, the English Bible was made a textbook in the college along with textbooks in the arts and sciences and was studied, "as the foundation of truest knowledge and the source of highest wisdom and philosophy," by all the students in the institution. Historically speaking, Bethany College was the first institution of learning operating in the field of general education which gave the Bible such an important place in its course of study.

This unique place of the Bible in the work of that institution had certain outstanding and far-reaching results. First, it enabled the ministerial student to combine his theological training with his college course and when that course was completed he was ready to begin his ministry. No provision was made for further special study. Indeed it was thought to be unnecessary. Second, it provided unprecedented religious instruction for non-ministerial students and was a great factor in producing lay leaders in the churches. Third, it led to the founding of the other colleges with similar purpose and plan. Today, besides four schools which operate independently, we have twenty-five institutions of higher learning affiliated with our Board of Education, with total assets amounting to $15,500,000 and with a student body last year numbering 8,832.

For the Ministry

What have these institutions contributed to the growth and development of our movement? Remember, their primary object was to provide ministers for the churches. Among the men who early distinguished themselves as pastors when it became necessary to provide a more permanent ministry for the churches were: D. P. Henderson, Isaac Errett, Thomas Munnell, O. A. Burgess, Dr. W. H. Hopson, Alexander Procter, J. A. Brooks, J. S. Lamar, W. T. Moore, J. S. Sweeney and T. P. Haley. The majority of these men were trained in Bethany College and are a part of its contribution to our movement. The labors of these and many other men greatly enriched the churches in Christian faith and character. The pastors of the next generation were worthy successors. We mention but a few of the more prominent: B. B. Tyler, J. Z. Tyler, F. D. Power, A. I. Hobbs, George Darsie, Jabez Hall, J. J. Haley, I. J. Spencer, J. B. Briney and D. R. Lucas. These were all the products of our colleges. There were many more. If the influence of college-trained ministers were to be eliminated from the lives of our churches there would be little left to write about.

The Field of Education

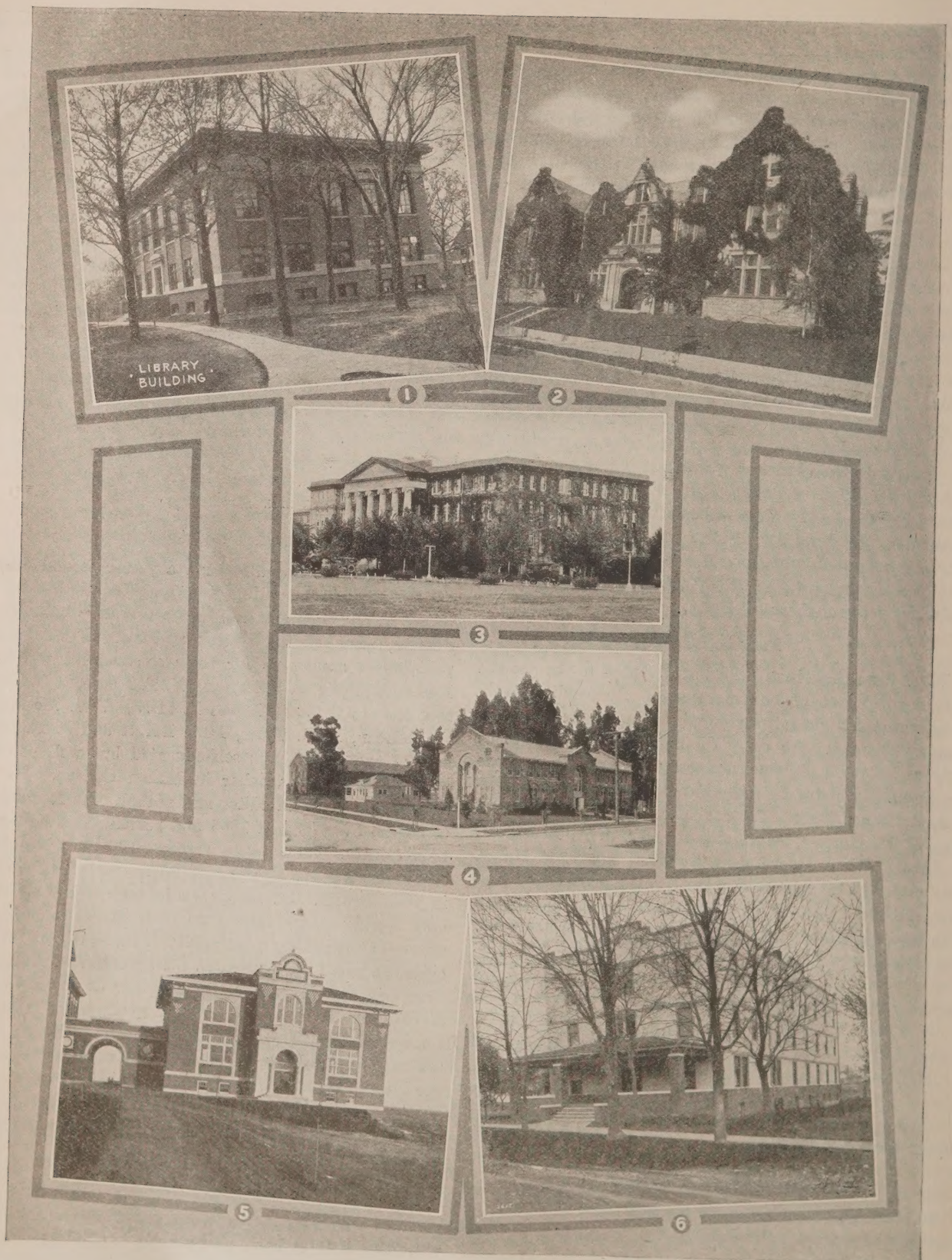
Our colleges have given us teachers and educators as well as preachers. Succeeding the founders and first teachers of Bethany College, as leaders in this field, we find a large group of men who were able, pious and consecrated. They were preachers as well as educators. We call attention first to that group whose greatest work was done in Kentucky University: Robert Milligan, Robert Graham, J. W. McGarvey, I. B. Grubbs and Charles Louis Loos. Undoubtedly these five men trained more men for the ministry than any like number in our history. To these we add the names of James A. Garfield, teacher in Hiram College for fourteen years and president of the United States at his death; B. A. Hinsdale, perhaps our greatest teacher, president of Hiram College for twelve years and professor in Michigan University from 1888 to the time of his death; George T. Carpenter, president of Oskaloosa College for twenty years, organizer and chancellor of Drake University for three years; B. J. Radford, whose life is inseparably linked with Eureka College as teacher and executive; E. V. Zollars, president of Hiram College and Texas Christian University and founder of Phillips University; J. M. Atwater, president of Hiram and teacher in Eureka and other schools; and William Prince Aylsworth, a prince indeed, whose loyalty and unselfish labors in Cotner College saved that institution to the brotherhood. But space forbids. Suffice it to say that the overwhelming majority of our educators have come from our colleges; that they have increased in numbers and in efficiency; and that by their labors they have nourished all phases of our work.

Authors and Editors

Our literature has also been a factor second only to the ministry in moulding the thought and shaping the policy of our movement. Since our schools became productive, some of the editors and authors who gained prominence among us for their constructive work are: Robert Milligan, J. S. Lamar, W. T. Moore, B. W. Johnson, Robert Graham, Moses E. Lard, J. W. McGarvey, A. McLean, B. B. Tyler, Isaac Errett and J. H. Garrison. Isaac Errett was self-educated but well educated and for a time a teacher in Hiram College. He will be known best as an editor and author. He founded the *Christian Standard* in 1866 and remained its editor until his death. Its columns were open to the advocates of every constructive movement and its editorials rang out in their behalf. Of his paper he once said, "It is the only weekly paper among us that advocates organized effort for missionary purposes." As a leader of the Disciples he was looked upon as the successor of Alexander Campbell and his paper the successor of the *Millennial Harbinger*. J. H. Garrison was a graduate of Abingdon College in Illinois. He was co-editor with B. W. Johnson of *The Christian-Evangelist* and upon the death of the latter assumed the editorship alone. He too is the author of many books. He was the friend of education and as editor supported every progressive movement among us.

Missionary Leaders

Those who were active in inaugurating our missionary activities, both at home and abroad, as well as those who have carried them forward to their present magnificent proportions, have been men and women who were for the most part connected with our schools either as teachers or students or both. Of course, the name of the man who must stand at the head of the list is Archibald McLean. No man among us, living or dead, has done so



Some Representative College

1. Library, Drake University, Des Moines, Iowa.
2. Bible College of Missouri, Columbia, Missouri.
3. Administration Building, Texas Christian University, Ft. Worth, Texas.
4. California School of Christianity, Los Angeles, California.
5. Library, Phillips University, East Enid, Oklahoma.
6. Girls' Dormitory, Cotner College, Bethany, Nebraska.

Buildings and Campus Scenes

7. Main Building, Culver-Stockton College, Canton, Mo.
8. Gateway of Bethany College Campus, Bethany, West Virginia, looking out.
9. William Woods College, Fulton, Missouri.
10. Indiana School of Religion. Bloomington, Indiana.
11. Science Hall, Spokane University, Spokane, Wash.
12. Main Street, Hiram, Ohio, along the Campus of Hiram College.

much to disseminate missionary intelligence, awaken missionary conscience, arouse missionary enthusiasm and challenge the Disciples to the dedication of life and substance, as he. He graduated from Bethany College in 1874, the year before the Foreign Society was organized. The leading pastors, educators and editors of this period were the missionary leaders also. Their hearty cooperation made its success possible. Their names need not be repeated here.

The founders of the Christian Woman's Board of Missions were all trained in Walnut Grove Academy, now Eureka College. They were: Miss Caroline Neville, later Mrs. Pearre, who first suggested it; Miss Elmira J. Dickinson, who organized one of the first local societies and assisted in forming state and national organizations, and Miss Nannie Ledgerwood, later Mrs. O. A. Burgess, who for a long time was the national president. Some of the other great women who have led in official capacity in this organization were Mrs. A. M. Atkinson, Mrs. Helen E. Moses, Mrs. M. E. Harlan and Mrs. Anna R. Atwater.

The men and women who have gone to the missionary firing line bear eloquent testimony to the place of our colleges in our missionary work. Among the first missionaries sent out by the Foreign Society and their places of labor are: G. L. Wharton and wife, India; George T. Smith and wife, Japan; Dr. W. E. Macklin, F. E. Meigs and E. T. Williams and their families, China; E. E. Faris, Africa; Lowell McPherson and Melvin Menges, Cuba; A. E. Cory and wife, Honolulu; W. H. Hanna and wife, Hermon P. Williams and wife, Philippine Islands; Dr. A. L. Shelton and wife and J. C. Ogden and wife, Tibet. Of the twenty-two missionaries mentioned, fifteen at least received training in our own schools.

Moreover, a cursory study of the biographies of the men and women now bearing the responsibility for our organized work, both missionary and otherwise, as well as those of the missionaries at home and on foreign fields, will show that the colleges have been the great training stations in which our missionaries and missionary leaders have been developed. That this is understood by the missionary leaders is demonstrated by the annual visit of the recruitment secretary to our colleges in search of missionary volunteers. If by some means we were to lose our schools, our missionary enterprises would be paralyzed within ten years.

In all that has been said the very excellent work which has been done through the years by that vast company of ministers who were denied the advantages of a college education is not overlooked. They did the Lord's work. We owe them much. However, the fact remains that the vast majority of the men and women who have occupied or do now occupy, the place of leadership, official and unofficial, have been college-trained.

The Training of Laymen

The central place which Bible instruction has held in our academies and colleges has enabled them to make a large contribution toward the lay leadership in the churches. Pastors are practically a unit in saying that the very great majority of those members in their churches who were educated in our schools are the most reliable and efficient workers they have. Their college training equipped them to meet the responsibility and participate in the activities of church life. Naturally enough they became officers, Sunday school teachers and leaders in local missionary and other activities.

Many of these students have become presidents and professors of schools outside of the church. Many have become teachers in the public schools. Others became Christian statesmen such as Joshua W. Alexander and the late Champ Clark of Missouri, M. M. Cochran and the late George T. Oliver of Pennsylvania; or jurists like J. R. Lamar, justice of the United States Supreme Court, Judge Frederick A. Henry of Cleveland and Judge J. N. Haymaker of Wichita. These and a host we have not space to mention have added prestige to the churches to which they belong. Among these we also find successful business men who are turning their wealth into the Lord's treasury for the benefit and relief of humanity in a stream of ever increasing volume.

The Test of Strength

The history of American Christianity abundantly testifies to the fact that those religious bodies which lay the greatest stress upon education are, as a rule, other things being equal, the strongest numerically, the richest in the dedication of life and substance and the most influential upon the life of the nation. Our own history confirms the fact. Among our older schools we have Transylvania College in Kentucky, Hiram College in Ohio, Butler College in Indiana, Eureka College in Illinois, Drake University in Iowa, and Culver-Stockton College in Missouri. We have in the United States slightly more than a million members and of this number 700,000 together with our strongest churches are located in these six states.

Another instance bearing on this same phase was furnished us by J. G. Parrish of Southeastern Christian College, Auburn, Georgia. At the end of sixty years we had acquired 9,000 members in North Carolina and 14,000 in Georgia. There was no college in either state. Then Atlantic Christian College was organized at Wilson, North Carolina. During the next sixteen years North Carolina with a nucleus of 9,000 members grew to 23,500, a gain of 14,500 or 161 per cent; while Georgia, still without a college, with 14,000 members increased but 2,500 or 18 per cent.

The Interdenominational World

It has been only twenty-five years since we began to really fraternize with other religious communions. Prior to that time the spirit of controversy and competition was so pronounced that we were unable to discern the spiritual value of other bodies and they could not assess ours. Of all the men among us who led in promoting the spirit of Christian fraternalism and in making overtures for Christian cooperation J. H. Garrison stands preeminent. Among others who have also taken an active

part in this work are: H. L. Willett, F. W. Burnham, A. E. Cory, R. H. Miller, Peter Ainslie, C. C. Morrison, C. A. Young, A. McLean, S. J. Corey, H. O. Pritchard, C. T. Paul, C. M. Chilton, C. H. Winders, R. H. Crossfield, A. W. Taylor and Robert M. Hopkins. By their genuine Christian spirit and efficient labors these men won the respect and confidence of the leaders of other communions. They have been called to positions of honor and responsibility by the leaders of great Christian movements where various communions are concerned. Thus a way has been opened to carry our message in behalf of Christian union to other Christian bodies. Once more we have to remember that these men, with scarcely an exception, received their undergraduate training at least in our own colleges.

A careful study of our history since the days of the first fruits of our colleges until the present time shows that they have been prime factors in providing our movement with an ever increasing number of trained leaders—evangelists, pastors, teachers, editors, missionaries, Christian statesmen and citizens—to carry on their work in the Kingdom of God. There is but one conclusion. We will become aggressive and efficient in the Kingdom of Christ in the same ratio as we give Christian education a basic place in the program of our life and work as a religious body.

Laymen Evangelize

THE United Christian Missionary Society is promoting many phases of evangelism in carrying out the great five-year evangelistic program to add one million members. One plan that is meeting with a hearty response in many churches is the organization and use of gospel teams. These teams are composed of laymen in the local church who go out to nearby towns and communities to conduct services. They go where there are closed churches, to school houses and to pastorless congregations, to carry the gospel message. They conduct the Bible school, if necessary, assist the congregation in the observance of the Lord's Supper, organize the members for more efficient work and in some instances put on an every member canvass for the local work and missions, and preach the gospel.

More and more the churches are emphasizing this needed work that the men can do. The county seat church should have a county-wide conscience. It should plan definitely to assist every church in the county that has need. There is man power enough and automobiles enough to make possible at least one service in every church every Sunday of the year; whereas at the present we have scores of our churches every Sunday where there is no gospel message from the pulpit and where there is no observance of the Lord's Supper. Into many of these churches each Sunday a gospel team could be sent by the strong church, to minister and inspire. The men who go are always blessed and those to whom they go always receive a blessing.

There are many churches that have outstanding and up-standing men of vision and consecration who are doing this type of evangelistic work in a most successful fashion. There is space only for the mention of one out of a number of recent instances that have come to the attention of WORLD CALL. The church at Paris, Texas, J. Leslie Finnell pastor, has an official board who are unanimously participating in the gospel team work in the county. The group picture shown here is a part of the board who have actually assisted in the lay preaching. One of these, Harvey M. Redford, was led through this gospel team work to dedicate his life to the ministry and entered Texas Christian University September 25. So delighted was the minister about this young man's dedication that he took Mr. Redford in his Ford coupé to T. C. U. on Sunday night after the Paris service, returning in time to preach at Viewpoint Monday night. The distance was 165 miles. Mr. Finnell and his men care for different points in the county.

Viewpoint. A nine day revival was held in September at the Viewpoint school house which resulted in 22 additions, 20 by baptism.

Beardstown. A meeting held here during this last summer, the gospel team assisting, resulted in 64 additions. One afternoon 48 of the new converts were baptized in thirty minutes, before an audience of 3,000. J. L. Posey has been called to give half-time to the church. Before the revival the church was having one-fourth time preaching.

Detroit. This church is twenty miles from Paris in Red River County. Sunday afternoon services have been held until now the work is revived and the congregation is ready to call a preacher for half-time service.

Roxton. The gospel team supplies this work regularly and their messages are wonderfully received.

Ambia. The little church here has been stimulated and is now having preaching part-time.

The women of Paris are co-operating and have organized missionary societies at Detroit, Roxton and Ambia.

Part of the Church Board at Paris, Texas
They are actively engaged in lay preaching.

Building an Indian Church in a Day

By G. W. MUCKLEY

PERHAPS no greater interest was ever aroused among the Niagara Frontier churches than that caused by the recent organization of a church among the Indians of the Cattaraugus reservation, near Versailles, New York, and about thirty miles from Buffalo. The climax came on November 18, with the erection in one day of the building and its dedication on the next day, Sunday, November 19.

On behalf of the United Christian Missionary Society, the writer was a guest on this occasion, by the invitation of S. B. Lindsay of the state board of New York, the man who is responsible for the Indian work and who financed the enterprise, totaling $3,000, until dedication day when the churches of the Niagara Frontier came forward with their money. The erection of the church "in one day," beginning Saturday morning at daylight with sixty men and women present, brought reporters from the Buffalo newspapers with their cameras. At 6:00 A.M., G. M. Kirby, of the Larkin Company, called at the writer's hotel and by 7.30 we were parked on the Indian church lot in the Cattaraugus reservation ready for work. But let me give the interesting story of the birth of this church as I got it from many sources in Buffalo.

Early in April of this year Albert Bluesky of the Seneca tribe of Indians, living in the Cattaraugus reservation, about thirty miles from Buffalo, New York, a reservation comprising twenty-three hundred Indians and representing six tribes, came to Buffalo seeking an interview with B. S. Ferrall, pastor of the Central Church, relative to the possibility of doing Christian work among his people. Not finding him at home, he returned to the reservation, where on April 10 he wrote a letter to Mr. Ferrall, in which, among other things, he said that as a result of a careful reading of the Scriptures and in the light of what he already knew of the religious body known as the Church of Christ, a conference with some of his people was desired. To quote a paragraph from his letter, he said, "There is ample room for the most persistent missionary work in our community—the Lord's wheat field. It is worthy of attention because we are the remnants of the original owners of this country." It should be borne in mind that about twenty-eight years ago Mr. Bluesky had, for a few months, attended the School of Evangelists at Kimberlin Heights, Tennessee, where for the first time he heard of the position and plea of the Church of Christ, and although, through the intervening years he had been associated with another religious body, yet the seed planted in his heart had been germinating and was seeking to express itself in some tangible and visible form.

His request was made known to Frank A. Higgins, secretary of the New York Christian Missionary Society, which is liberally supported by the United Christian Missionary Society. He also visited S. B. Lindsay, treasurer of the state board, and on June 14, these two men with B. S. Ferrall had a conference with four or five Indians under a tree in an orchard where about four weeks later a tent belonging to the New York society was pitched for a short meeting. At this conference, after each of our representatives had spoken, one on "The Beginning of the Church," one on "The History of Our Movement" and one upon "The Advantages of Christian Union;" heartening expressions of satisfaction were given on the part of the Indians regarding these messages. Mr. Ferrall offered to hold a short meeting, to begin early in July, and on the ninth of that month arrived on the ground to find Albert Bluesky finishing the construction of the rude seats, from lumber that a group of Indians had cut the trees to secure.

The meeting began with a chart sermon on "The Bible" and continued for eleven nights. Such themes as "Rightly Dividing the Word of Truth," "The Faith

B. S. Ferrall — John P. Sala — E. H. Wray

Pastors Who Did Yeoman Service in Building the Church

that Saves," "Repentance," "The Good Confession," "A Change of Heart," "Christian Baptism," "True Discipleship," "Some New Testament Examples of Conversion," "The World's Greatest Memorial" and "The Basis of Christian Union" were used. At the conclusion of this short series, twenty-two persons had either come to confess their Lord or as baptized believers to associate themselves with the little company of believers who were forming the nucleus of a new Indian congregation of Disciples of Christ. Many of the converts were middle-aged people. One was a young woman who graduated at the Thomas Indian School, situated about a mile from the church. She was also a graduate of a Quaker college. One was a young married man who is considered one of the finest exhorters on the reservation. One couple, who had been living together for years without having been legally married, secured a license and were married according to the ordinance of God, under a large spreading tree near their home, Mr. Bluesky and the groom's mother, who for thirty years has been the trusted and respected housekeeper of a Buffalo household, witnessing the plighting of their troth. This couple has five children. The day of their wedding they confessed faith in Christ, together with one of their sons. It was a happy night when the faithful organist, Mrs. Louise Longfinger, ceased playing during the invitation song that she might come to make the good confession.

The old tent became indeed the house of God, the gateway of heaven, although lighted with lanterns hanging from the center pole or tied to ropes stretched overhead. An Indian quartette visited the meeting on one occasion, singing gospel selections that touched all hearts. When prayers were offered or testimonials given they were invariably in the Indian language. John P. Sala from the University Church, Buffalo, spoke three or four evenings shortly after the meeting closed and, on subsequent Lord's days in the afternoon, Lindsay and Cadwell of Buffalo, Bloom and Sine of Tonawanda, Stille of Woodlawn and Burton of East Aurora, brought helpful and illuminating messages. There were additions at two of these services and the little band has grown to thirty members.

During a baptismal service in the Cattaraugus River near the tent on July 30, after baptizing two candidates,

An Indian Group

Chief Ernest Spring of the Cayuga tribe at the extreme right and Chief Albert Bluesky of the Seneca tribe fifth from the right.

a young man stepped to the front indicating his desire to confess his Lord and Savior and render immediate obedience to him in baptism. It was on this afternoon that the first communion service was held. G. M. Kirby and Albert Bluesky took part in the services connected with one of the impressive baptisms when sixty or more were present from the city of Buffalo, together with a large company of Indians.

On the day of the erection of the new church, November 18, the sixty volunteer carpenters and workmen from fifteen Niagara Frontier churches, as well as Indians of the reservation, had delightful fellowship in this enterprise. Three young women were baptized in the river during the noon hour and at 4:30 in the afternoon, nearing the completion of the building, an Indian couple, William Harris and Maggie Talchief Jimeson, who had, like the other couple, lived together as husband and wife outside of wedlock, were married by Mr. Ferrall in front of the new church and in the presence of a great company of witnesses. In that company were Cecil J. Sharp, Traverce Harrison and D. E. Snyder of the School of Evangelism, that had closed the previous day in Buffalo. G. W. Muckley, secretary of the church erection department of the United Christian Missionary Society, with all of these men, was interested in the building project which was superintended by D. E. Snyder who had had previous experience in erecting churches in a day.

When the new church was dedicated the following day fully three hundred people were present. It was impossible for all of them to gain entrance to the building. Sixty people drove down in automobiles from the Niagara Falls Church. S. B. Lindsay was master of ceremonies. After short messages were given in the Indian language by several residents of the reservation, the Lord's Supper was observed. Bluesky, Parker, Williams and John of the Indian church, and B. L. Rand and G. M. Kirby, representing the Frontier churches, passed the emblems. Other pastors of the Frontier who were present and participated were, O. F. McHargue of Dunkirk, E. H. Wray, H. F. Miller and H. W. Cadwell of Buffalo, Z. E. Bates of Niagara Falls, L. W. Harper of Tonawanda, S. A. Paddock of Clarence. George B. Evans of Williamsville and State Secretary Higgins of Albany offered the prayers of thanksgiving and G. W. Muckley followed B. S. Ferrall who preached the dedicatory sermon. S. B. Lindsay took care of the money-raising, securing pledges not only from every church on the Frontier, but from many individuals as well, including liberal gifts from the Indians. On that same night the first evening service was held in the new church when Mr. Ferrall preached and was gratified to hear an Indian mother make the good confession. Thus ended a memorable day for the churches of Christ in western New York and the only Indian church among the Disciples of Christ east of the Mississippi.

Enlisting for Life Service

By ALVA W. TAYLOR

NEXT to the writing of the Declaration of Independence, the most important single event in the history of America was the founding of a public school system. Americans pay taxes to have children educated because, primarily, a democracy demands an educated citizenship. In other words, our whole public school system is a social undertaking.

The school tax is a contribution of society, and the first duty of everyone who receives an education through the contribution of others, is to discharge his social obligations as an educated being. The individual is made a leader in order that he may promote the common welfare. If he uses his better developed talents to exploit his fellow men, then it were far better that society should not have educated him.

Our church schools are supported by philanthropic and generous people in order that the church and the common tasks of Christianity shall have a greater number of proficient people to promote them. For Christian people to give large sums of money merely to educate young men and women to become exploiters of society for their own selfish purposes would be a perversion of everything that is Christian. It does not follow that because one is going to a church college he should become a foreign missionary or a slum worker. Unless leaders in every occupation and vocation of life are discharging their duties as servants of the common good, the missionaries and slum workers and the more vicarious vocations will not avail to help society much.

WHEN a young person studies for the ministry, the teaching profession or medicine, he usually gives up ambition for great financial rewards and expects to find his largest satisfaction in the service he gives to humanity. No one who has tried it out will confess that the sum total of life's satisfactions are less because there has been less financial income. Money is of no worth beyond what it will buy, and a whole-hearted service of your fellow men is something of more worth than anything money can buy. The physician is supposed to receive all patients whether they can pay or not. It would be a lowering of the very ethics of his profession to put his service upon a financial basis alone. What is true of the ministry is quite as true of the teaching profession. The salaries run about the same for persons of like ability. Neither offers a large income except in exceptional cases. Taken as a rule, the man who can make $3,000 a year in either profession could easily double or treble that income by putting the same ability and energy into a commercial vocation.

The greatest need that confronts society today is that competent and educated young people who are entering

the professions of politics, law and business, should look upon their work in the same way that the minister, teacher and physician look upon theirs. Why should we demand of these three a sense of service and a negligence of financial reward and not demand the same of the other very necessary functions in our common life?

WHY should not the lawyer take the poor and rich without charge as they come, just the same as does the doctor? Justice is the very bond that holds our society together and makes an orderly government possible. Without justice, America would fall. It stands back even of the love of God and men in our Christian economy. The attorney at law should be held in the same esteem as is the physician and his services should be of the same unselfish public variety. No more than a doctor is expected to defeat the processes of restoring health should a lawyer ever think of defeating the processes that guarantee law and order and the giving of justice.

Politics is a word that is contemned because of the character of so many politicians. Yet only by the art of politics can we sustain government and an orderly society. There is no call today more clamant for the self-sacrificing abilities of educated young men and women than that of devoting themselves to political careers. Mayor Tom Johnson of Cleveland used to say that what politics needed was more preachers of the gospel in legislative halls. Suppose we could have a senate made up of Abraham Lincolns, what marvelous progress would be made in promoting the Kingdom of God! From the local school board to the presidency itself, we should be able to depend implicitly upon our officials to execute the laws as economy and righteousness dictate. In no single career, is there greater opportunity to discharge the Christian obligations of service to one's fellowmen, nor in any, not even in the mission field itself will there be required more courage, single-hearted devotion to the right and a larger degree of sacrifice. One who discharges his duties well in this field, will have to endure as a good soldier recrimination, defeat, misunderstanding, prejudice and ingratitude, but faithful service is nearly always amply rewarded in due time.

THE one big reserve in which the ideal of service has as yet least hold, is that of business. It seems very strange after nearly nineteen hundred years of Christianity, that professing Christians should be willing to say that Christianity as a life of service will not work in the field of commerce and industry. Millions still believe that there the pagan rule of "Every man for himself," with a grim war for advantage, is the law. There is no field where a conscientious sense of service will count for more. I do not argue that a man should run a grocery store or a bank or a factory with the same vicariousness as another goes to the foreign field to do missionary work, but I do argue that there is no reason under the sun why the man in business should not have as lofty a sense of fellow-service and as high a level of ethics, as the man who teaches school or practices medicine. I will predict that the men who in the next generation perform the most conspicuous, forward-looking, single pieces of Christian service will be those who in the field of industry are experimenting and proving that it is possible to conduct business on the same lofty plane that one conducts his profession in medicine or in teaching.

When we have redeemed business from the motive of self and the practice of selfishness, and taken out of it that type of struggle and competition that forgets others, we will have made the broadest step toward the bringing of the Kingdom of God that our generation could contribute to the history of mankind. A gentleman who is doing a notable piece of work of this kind, said to me within the last few days that most of his acquaintances in the world of big business looked upon him as a freak. "Indeed," he remarked, "so much do they look upon me in that way, that I have ceased to attend their business organization meetings." Yet this man is conducting a large and a very successful business enterprise, and he is neither conceited about it or boastful. On the contrary, he is one of the humblest of mortals, shrinking from publicity. His type is increasing, and in no fellowship is there wider opportunity for the service of educated young men and women today.

VERY often we see a lamentation over the loss in candidates for the ministry, but there is another way to look at it. The ministry is no longer that of the pulpit and the pastorate alone. The social worker, from the visiting nurse and the dispenser of charity, up to the great national organizations like the Red Cross and the various relief agencies, are all ministers of the tender mercies and the good news of the Lord Jesus Christ. When all the college graduates who are enlisting for this type of ministry are taken into account, there is a very large increase in the number of educated young people who are preparing for the distinct service of ministry. To confine the work of Christianity to preaching in the pulpit and the conventional work of the pastorate, is to narrow it to but one or two functions of the common Christian task. The kindergarten teacher in a settlement or a community church has just as large and sometimes a more incisive opportunity to build Christian character than has the pastor in his pulpit preaching only to grown-ups, whose lives are much less plastic. The young man who guides a boy scout troop, or cares for the juniors in the Y. M. C. A., or conducts the affairs of a high "Y," is one of the finest ministers of the gospel in our time. The list of opportunities is long, and a legion is enlisting for them.

There is a movement on today, to ask young Christians just out of college to devote one year to voluntary service of some kind. I will venture the assertion that it would be possible to obtain more recruits for this type of service than the churches are prepared with their present program to use. The challenge therefore is up to the church to so draft its program as to accept those who can be led to volunteer.

SEEDTIME AND HARVEST IN TIBET

These pictures with their accompanying description by J. Russell Morse make the story of Ruth very vivid. The first picture represents plowing with half-yak. As soon as the fields have been gleaned of wheat, the ground is broken for the next crops, millet and buckwheat. The Batang valley, despite its elevation of nine thousand feet, is not so cold as one would think, and two crops a year are made possible by the long rainy season, continuous irrigation facilities and bright sunshine. The plow is attached only to the horns of the animal which pulls it and the reins are attached to the nose instead of the mouth.

The second picture represents the sower, who "goes forth to sow" before the ground has been plowed. Here are found all the different kinds of soil; the wayside, for the fields are all small and bordered by paths; stony ground where seed is quickly burned by the sun's rays which beat down with tremendous power; even thorny ground, under the hedges, planted to help to keep the fields from being pastured; and fortunately much good ground.

The third picture is of three reapers. The grain is all reaped by hand sickles with saw like edges. Practically all the work is done by women. "It is the Batang custom," they say. Men, when they work, receive a rupee, between twenty and twenty-five cents a day; women three-fourths as much.

A Statement Concerning

EVER since the tragic death of Dr. A. L. Shelton near Batang, Tibet, February 17, 1922, the thousands of friends of Dr. Shelton have been asking when they would be given an opportunity to contribute to a memorial fund. Even before definite plans had been made for such a fund, some offerings were sent designated to the "Shelton Memorial Fund." There is already on hand about $1,500 for this purpose.

In considering just what the memorial should be, the chief point uppermost in the mind of the United Christian Missionary Society was to make possible workers who should follow after Dr. Shelton and make permanent the work which he had already done. This included the training of new men for the field, hence the necessity of the establishment of a chair for the training of Tibetan missionaries, at the College of Missions. It was thought desirable, also, to secure the best books written about Tibet in order to build up as complete a Tibetan library as possible.

Then there was needed, in Tibet, an orphanage to care for the Tibetan children who have already been adopted by the Tibetan mission. There is an unlimited opportunity for service and influence in this direction. The industrial program in connection with the mission also needs developing. When new workers are prepared to go, there must be money in hand to send them to this far-away and difficult field and to erect comfortable homes for them after they arrive on the field.

The executive committee of the United Christian Missionary Society, therefore, has authorized the raising of a sum of $100,000 as a Shelton Memorial Fund, to be used in furthering the program of Christ for Tibet as suggested above.

At the November meeting of the executive committee, it was decided that Sunday, February 18, should be designated as Shelton Memorial Sunday. This will be the Sunday nearest the anniversary of Dr. Shelton's death, February 17, 1922. All of the friends of Dr. Shelton on this day will be given an opportunity of expressing their appreciaton of him and of his heroic life by making a contribution to the Shelton Memorial Fund. It is hoped that the whole brotherhood, in a single day, out of gratitude and in memory of one who gave his life for the church and the world, will pour out its gifts unselfishly so that the fund may be made up without further urging and appeal. The ministers, no doubt, will preach short sermons about the beginnings and growth of the

The Shelton Memorial

Batang mission and will present the challenge of Dr. Shelton's unfinished task.

Kansas was the home of Dr. Shelton when he decided to go out to Tibet as a missionary. The people of Kansas always loved and honored him as their own son and the women of Kansas have undertaken to raise $25,000 of the $100,000 Shelton Memorial Fund.

Oklahoma is the present home of Dr. Shelton's parents. Not only this fact but especially the kinship of spirit between the pioneer missionary and the people of Oklahoma made Oklahoma claim an extraordinary place in the Shelton Memorial plans. The women of the state are attempting to raise $20,000 as their share.

Of course there is nothing exclusive in the thought of the women of either of these states. Their actions should prove a challenge and an inspiration to all the other states, for Albert L. Shelton was no sectional hero.

The offerings, of course, should be cash offerings by individuals, over and above the regular missionary budgets of the churches. Each donor to this fund will be given a beautiful certificate-receipt which may be framed and kept as a memento of the contribution to this fund. The certificate-receipt will show a photograph of Dr. Shelton and a picture of his hospital at Batang.

It is planned to enter the names of all donors in a Shelton Memorial volume to be sent to Tibet and filed in the Loftis Memorial Library in the hospital at Batang, and in a duplicate volume to be kept at the headquarters of the society. This library was named in memory of Dr. Zenas Loftis, Dr. Shelton's associate, who died many years ago. Thus the names of these two missionary doctors will be linked together throughout all future time. It will be remembered that Dr. Shelton is buried in Batang beside the grave of Dr. Loftis. He was shot by Tibetan robbers on the mountain pass about six miles from Batang but was carried back to the city and passed away, in his own hospital, just after midnight of the same day. He sleeps in the little cemetery in Batang near the trail which leads over the mountains to the city of Lhasa which he had hoped some time to enter and preach the gospel there.

Shelton Memorial Sunday, February 18, 1923, should be a high day among all of our churches. It should be a day of vision, consecration, devotion and prayer. On that day men should hear anew the voice of Christ when he said, "Go ye into all the world and preach the gospel to every creature," and also the voice of Dr. Shelton saying, "Come on."

The fourth picture shows a threshing crew at work. The grain, having been headed and piled on the roof, is beaten out with two-piece wooden flails. The men and women line up opposite each other and each side sings to the other as they thresh the grain. Barley is usually threshed to the tune of "Om mani padme hum," the universal Tibetan prayer. Something of the sturdy physique and the free dress of the Tibetans can be seen in the picture.

The fifth picture is the winnower. The threshed grain is swept into a pile, to be winnowed when there is a wind to blow the chaff away. One of the commonest sounds during the last days of the harvest is that of the winnowers calling the wind by whistling to it, for they seem to believe that the wind is a person or spirit, who can be brought by whistling.

The sixth picture is a Batang roof scene looking toward "Batang mountain" during the wheat harvest. Few Biblical scenes could be re-enacted on the roof of an American home in any way comparable to the reality in Batang. The Tibetan roof is a place for sleep, work and many other activities. Here the sheaves of grain are brought, headed, threshed, swept up, winnowed and sacked. In this picture the roof is being used as a threshing floor on which a group of people are flailing out the grain.

"The harvest indeed is" as "plenteous" as that other harvest of two thousand years ago upon which our Lord looked with eager compassion.

Educational Ideals of the Great Pioneers of the Disciples of Christ

By G. I. HOOVER

IT is a highly significant fact in the early history of the Disciples of Christ that the great leaders of their movement were men of high educational attainments and promoters of schools and colleges.

Thomas Campbell was a graduate of Glasgow University and the Seceder Presbyterian Theological Seminary at Whithburn. In Ireland he was a successful teacher and administrator of schools. Upon coming to America his services as a teacher and executive were continued in seminaries conducted at Pittsburgh, Pennsylvania, Cambridge, Ohio, and Burlington, Kentucky. Alexander Campbell received a thorough training in the schools conducted by his uncles and under the rigid and painstaking discipline of his father. After his father's departure for America, the son spent a year in study at the University of Glasgow. He was also a teacher, the founder of Bethany College and for twenty-five years the president of that institution. Walter Scott was educated at the University of Edinburgh and, after coming to America, taught in an academy at Pittsburgh and became the first president of Bacon College established at Georgetown, Kentucky, in 1836 under the active leadership of T. F. and J. T. Johnson. Barton W. Stone graduated from Guilford Academy, North Carolina, and was for a time a teacher in the state of Georgia. In addition to the training which they had received in the schools, all of these men were diligent, systematic students throughout their public careers. James Shannon, John T. Johnson, P. S. Fall, Dr. Robert Richardson, Dr. S. E. Shepherd and others associated with the outstanding leaders were well educated men.

The plea which the Disciples advocated made them the friends of education and would logically make every man who embraced its principles a patron of schools. The Reformers held that the truths of religion are a revelation in the Scriptures and that he who would know and enjoy them should apply his mind to understand the Bible. While recognizing the personal agency of the Holy Spirit in the conversion of the sinner and the sanctification of the believer, they held that he acted through means, especially the Word of Truth. Their preaching was, therefore, an appeal to the understanding of men and they trusted to the convicting power of the truth believed, to move the heart and conscience. In conformity with this view they held that men of cultivated minds would more readily grasp religious truth and certainly would be more successful in communicating the knowledge of the truth to others. Their zeal for religion made them zealous therefore in the cause of Christian education. "Let there be light!" was the great slogan of Alexander Campbell throughout the whole of his public ministry.

The Old Bethany Church at Bethany, West Virginia

In the recently completed scientific survey of the colleges of the Disciples of Christ as made by the Council of Church Boards of Education through a bureau of educational experts, several observations are made with reference to our colleges pertinent to the subject under consideration. The following may be cited:

1. "These institutions have been dominated by the religious motive."

2. "These colleges as a group are preeminently institutions of training for the continuation, extension and interpretation of the faith of the Disciples of Christ."

Probably no religious movement ever arose with a clearer consciousness upon the part of its great leaders of the objectives toward which their energies were to be directed than that possessed by Thomas and Alexander Campbell and their coadjutors. Writing at Bethany, Virginia, January 2, 1835, Alexander Campbell thus stated these objectives: "Next to our personal salvation, two objects constituted the *summum bonum*, the supreme good, worthy of the sacrifice of all temporalities. The first was the union, peace, purity and harmonious cooperation of Christians, guided by an understanding enlightened by the Holy Scriptures; the other the conversion of sinners to God." Jesus prayed for the unity of his followers in order that there might be brought to the world a conviction of his own divine sonship. In like manner the Reformers pleaded for the union of Christians in order to convert the world to God. For the realization of the unity of Christians and to make effective Christ's program of evangelism, they labored to restore and to bring into actual operation in the life of the church what they conceived to be the apostolic program of Christianity. The aim of the Campbells in their restoration labors was to establish a basis of fellowship, both scriptural and catholic; to disengage the Bible from the meshes of the creeds and

the pure, simple gospel from the entanglements of philosophical speculation and theological controversy; and to put the proclaimer of the gospel in possession of the direct, essential, saving message of Christianity. The reign of God in the hearts of men throughout the whole world was the ultimate, inspiring goal of all their labors. The spirit of evangelism and the spirit of missions—they are one and the same spirit, the very heart and life of this movement. The establishment of colleges by these great pioneers bore, in their thought, the most direct and vital relation to the future welfare of this Christian union-evangelistic movement. Education was henceforth to be coordinated with evangelism and only when these two are made to cooperate with each other, will the ideals and aims of the pioneers of the Restoration movement be realized.

The Campbell Mansion at Bethany, West Virginia

In the planting of Bacon and Bethany colleges the leaders of the movement faced frankly the need of an educated ministry. A generation had elapsed and as they faced the results of their labors it was clear that, while the country and village churches had succeeded and largely, the city churches had not been equally prosperous. Many of them had remained stationary or had grown less influential than they were during the first few years of their existence. This fact made a strong impression upon their minds. The movement was now passing out of its disorganized state into thoroughly equipped, effective churches. It was clear that a better educated ministry would be needed for the coming days and the colleges established were intended to become centers of educational influence for the equipment of such a ministry as would be needed in the future.

3. "The colleges of the Disciples of Christ have a real jewel in their conception of religious education."

The giving of systematic, definite instruction in the Bible with primary reference to the lives of their students was an integral part of their program in every school established by them. This was true of the work of Thomas Campbell and Walter Scott in the academy at Pittsburgh; of the elder Campbell's work at Cambridge, Ohio, and Burlington, Kentucky, and in the joint work of Thomas and Alexander Campbell in Buffalo Seminary. Their conception of the place and importance of the Bible in relation to an adequate educational program comes out in great clearness in the establishment of Bacon and Bethany colleges.

In 1839 Bacon College had been removed to Harrodsburg, Kentucky. In 1840 James Shannon, a brilliant scholar with large experience as an educator and college executive, became its president. In his inaugural address President Shannon set forth in a very lucid manner and with much strength of statement his views on education. After discussing the importance of both physical and intellectual development, he uses the following language as to the importance of religious education:

> Still, however, when we have carried education with reference to the intellect to the farthest verge of perfection, if we stop here, we have neglected that which is most important and without which nothing has been done to any valuable purpose. Did man possess no higher faculties than those of the intellect, he would be at best but a reasoning brute; and the education of his intellectual powers would only capacitate him to be more extensively mischievous to the human race. . . . . .
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> It is now generally admitted by all, who understand the philosophy of mind, that man possesses by nature a religious organization; that his religious faculties are the highest and most authoritative with which he is endowed and, consequently, that they should rule, guided by intellect properly enlightened. . . . . If men were not by nature possessed of religious faculties revelation to them would be of as little use as light to a man born blind. . . . . Children could not be religiously educated, if they were not religious by nature. . . . . You cannot create faculties by education; nor can you educate faculties which do not exist, any more than you can improve the sight of a man who has no eyes.

The Home of President Garfield at Hiram, Ohio

His essential thesis was that the grand point in education is the proper training of the moral sentiments. Better neglect everything else in education than this. Since a proper moral and religious training is the all-important interest, the one thing needful, it is no less

plain that the Christian Scriptures in their doctrines and precepts, their hopes and fears, their rewards and punishments, are calculated in the very nature of things to produce the highest type of character. In the *Millennial Harbinger* for 1839-40 three important and closely related serial articles written by Alexander Campbell appear. One of these records his observations on a six months' tour of the East and South; the second has to do with "The Morality of Christians;" and the third treats of "Education." In concluding the notes of his extended tour, Mr. Campbell remarked in regard to the general condition of society:

> On a survey of all we saw and heard on the whole subject of religion and morality—both theory and practice—we must say that much is wanting, in order to correct and scriptural views of the gospel and its institutions; and still more, in order to moral and Christian excellence of character before God and man.

These thoughts he amplifies in considerable detail. While throughout his adult life he had been deeply interested in education, at no former period had he been so deeply impressed with the great need of an educated and efficient ministry to supply the demands of the Reformation now so widely spread. In thinking upon this particular phase of education he was led to develop in a series of essays a grand scheme of education, designed to embrace all ages and to develop man in all the attributes of his complex being. His plan was to begin with the nursery, and to have family, school, college and church education.

A Sketch of the Original Building of Bacon College at Georgetown, Kentucky

He proposed, in the first place, a family institution for youths under fourteen years of age for the development of the domestic character and for furnishing a model of family government and economy; in the second place, an elementary school was to embrace a complete course of preparation for college; in the third place, the college was to offer a liberal course of studies contemplating provisions for thorough instruction, to prepare young men to enter upon the study of the learned professions. In this department, as in the others, moral and religious training was to form a principal feature and the Bible was to be made one of the regular textbooks. In each of these schools it was to be ever kept in view that the formation of moral character, the culture of the heart, was to be made the supreme end, all other purposes being held subordinate. The fourth factor in this educational scheme was the church with which the institution was to be connected. His ideal for such a church was that it should present to the entire institution and to the world a practical conformity to the requirements of religion, and thus exemplify the truths and excellences of the gospel of Christ.

This scheme of education received the favorable commendation of many eminent educators. That which differentiates it from all previous educational systems proposed is that it makes the Bible the basis of all moral culture. We give Mr. Campbell's own statement of his educational ideal:

> The cardinal thought in this scheme of our *beau-ideal* of education, namely, that the formation of moral character, the culture of the heart, is the supreme end of education—or rather is education itself. With me education and the formation of character are identical expressions. We contemplate a scheme in which the formation of the physical and intellectual man shall not be neglected but shall be held in subordination to the moral man; in which, in one word, the formation of moral character—the cultivation of the heart—shall be the *Alpha* and *Omega*, the radical, regulating and all controlling aim and object in all the literary and scientific studies, in all the exercises and recreations and amusements of children and youths.

The founding of Bethany College at Bethany, Virginia, in 1841, by Alexander Campbell was a conscious attempt on his part to objectify his educational vision.

The thoughtful student of this educational ideal will discover the inspiration of the lives of heroic mould, sacrificial devotion and monumental service with which the professorial chairs of our colleges have been blessed.

4. "The Disciple colleges are unique in the large place which is given in the curricula to the Bible and allied subjects."

When Alexander Campbell proposed to found a college and give the Bible a fundamental place as a textbook, a unique idea was introduced into the American educational system. It had been taught in the theological schools, but to make the Bible a textbook in the college was a new idea. Lecturing on "Colleges" in Wheeling, Virginia, in 1854, Mr. Campbell remarked, "How strange it is that of 120 colleges in these United States but one has a chair of sacred history and Bible literature." (Bacon College had been temporarily suspended.) The Disciples of Christ should know that this is one of the striking characteristics of their colleges among American educational institutions today, that next to English the Bible has the largest place in their curricula of study. To continue quoting from the same address:

> We make no apology to any people for thus uniting the Bible and the college. We only wish to wed the college and the Bible in the holy bands of a more indissoluble matrimony than any ever celebrated by priest or 'squire on the waters of the Mississippi.

It is the charter of all our charters, the school of all our wisdom, the *Alpha* and *Omega* of all the knowledge of man as he was, as he is and as he shall hereafter and forever be.

He evaluates the college in the following words:

The learned professions of all civilized communities are the benefactions of our colleges. For their endowment and support, we receive in return, as items of profit, all the wisdom and eloquence that fill the legislative halls, the courts of justice, the synagogues and temples of religion and virtue; all who learnedly minister to our wants and wishes in literature, in science, in physics and metaphysics, in the elegant and useful arts of our age and country. They furnish us not only with lawyers, physicians, ministers of religion, teachers of all the sciences and arts of the living age, but, directly or indirectly, they are the fountains of all the discoveries and improvements in our country and in the present civilized world.

I know no earthly subject, no political question, so full of eloquence, so prolific in argument, and so powerful in its claims upon the patronage, the support, the liberality, of the age and of a civilized people, as these fountains of civilization and blessing to ourselves, to our children and to the human race. All that lies between barbarism and the highest civilization, all that distinguishes the rude American Indian and the most polished citizen, the barbarian and the Christian, has been achieved by the learning, the science, the arts, the religion and the morals which colleges have nourished, cherished and imparted to the world.

The Heritage of Two Civilizations

"TOKYO is like Alexandria in the I or II centuries B. C." once a professor told me. Indeed it is quite right that at that time Alexandria was the center of a great eddy of thought. She had her own brilliant civilization of ancient Egypt. Then there came the new Hellenistic culture from the north. How the new philosophy and knowledge shocked the Alexandrians! But not only that, there came the Hebrew religion from Palestine. Thus Alexandria was in great confusion on every side.

We also are in just the same condition. We Japanese students have many lessons in school and, to add, there are so many problems around us which must be studied and solved by our own power. There are the problems of Philosophy, Arts, Thoughts, Literature, Economy or the Labor Question. So the students are worked to death on every side by the investigation of sciences. We are struggling with all our efforts in the midst of confusion of thought. For instance there is the Relative theory which we wish to know, yes, we feel the impulse which cannot be repressed. Also we wish to know correctly about Socialism. We are surprised with the wonderful change of Russia. What is the insistent claim of Communism?

Tadashi Tominaga

A first-year student in Drake Bible College, Tokyo, Japan.

We are not merely in the distress of knowledge but our hearts are also stirred up by the music, painting and sculpture of the West. We feel that Beethoven, Leonardo da Vinci or Rodin, are not the inhabitants of another sphere; our hearts merge into theirs. Thus we are busy in seeking the culture of the West. On the other side we have, as Japanese, the tradition and history of more than three thousand years. Out of this past our special civilization has grown up. The oriental environment nourished our character in its deep current. At the same time we are studying the culture of the West. So two great currents of civilization are eddying inside of us, and there are two tendencies—the new and the old—the West and the East. But we are patiently devoted to the unity of these two civilizations for the sake of human happiness.

This is the great trouble of young Japanese students, the problem that we meet in our eternal life. But there are more serious troubles in our inner life. We feel the deep thirstiness in our spirit. Indeed it is a great mistake of our government that in the past half century it has neglected to cultivate the spiritual field. Modern Japanese students who wish to live sincerely feel the lack of something necessary in human life. They are suffering from the desire of soul, from the depths of their bosom. They feel the want that cannot be contented with just anything. They cannot find the answer either in philosophy or in art.

I believe that this want can only be filled by Jesus Christ. "He is the stone which was set at naught of the builders, which was made the head of the corner." And in none other is there salvation, for "neither is there any other name under heaven that is given among men, wherein we must be saved." We must be men in Christ before we are scholars, statesmen or business men. We cannot be contented only as a "sponge of knowledge," though our special studies may be profound.

During the last summer I worked in a church in Tokyo. I was told by many young people about their deep spiritual agonies, which I felt also. They look earnestly for the truth and wonder how they may live true lives. I am very glad that I found there in our church so many young people, the poor in spirit. They had found the spring of life in Jesus and were devoted to the task of following in his steps. New Japan will be born from these young Christians. Evangelistic work and religious education both are important work in Japan. I am full of gratitude that now I live in Christ and I wish to work for the spread of the gospel.

Carl Johann

WHO would have believed that a political revolution in Europe would have affected directly and significantly the educational history of Disciples of Christ in America? It did, and thereby hangs a remarkable and fascinating life story. It is a story as interesting and romantic as any told by Edward Steiner or Mary Antin. It is the story of a poor, homeless, friendless, immigrant boy who landed on our shores alone and unknown; but who later became one of our foremost educators. It is a story of one to whom two of our colleges owe a debt of gratitude which can never be fully paid.

In 1848, all Europe was in the ferment of political upheaval. It was a movement in the direction of larger liberties for the masses and greater constitutional rights for the common people. Among those who took part in the revolution in Germany was a young man named Albert Johann. For his activities he was arrested and imprisoned. His wife and small children, forced to flee for safety, made their way to Switzerland. After many trials and hardships they reached the beautiful town of La Chaux de Fonds, located some three thousand feet above the sea level in one of the sequestered valleys of the Jura mountains, not far from the French border. It was there, amidst the rugged beauty and inspiring grandeur of the Swiss mountains, that Carl Johann was born on the second day of March, 1849. It was there also, that the father, released from prison but banished from his fatherland, joined the mother and children. It was in this same city that Carl spent his childhood and laid the foundations for his subsequent education.

Burgess Memorial at Eureka College

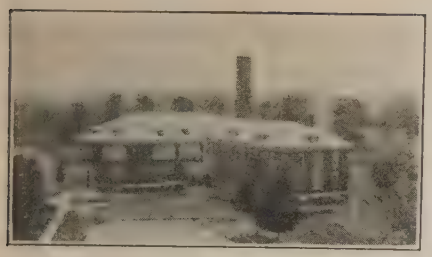
The parents of Carl Johann had a keen appreciation of educational values. Accordingly the boy was started to school at six and along with the other children spent eleven months of each year in the schoolroom. At the age of fourteen he had finished the grammar and high school. At home both French and German were freely spoken around the fireside, so that he became thoroughly acquainted with each. At fifteen he was sent to the famous École Moyenne in Lausanne, on the shores of Lake Geneva. The college, founded in 1536, was raised to the rank of a university in 1891. His fondness for mathematics led him to choose civil engineering. After two years at Lausanne, he entered the college at Aarau, in the German part of Switzerland, where he remained for four years. Later on he studied in Zurich, continuing the course in civil engineering.

After completing his college training the young man decided that America offered better opportunities and so he started for the "land of promise." He landed in New York City on the first day of May, 1869, with twenty dollars in his pocket, with no friends or relatives nearer than five thousand miles, without a job and unable to speak a word of English. In speaking of this experience Dr. Johann remarked on one occasion:

> The first thing to do was to find some kind of work and I was fortunate enough to meet a man from Collinsville, Connecticut, who wanted help on his farm. We left immediately for Collinsville. I had never worked a day on the farm, but I did the best I could and my "boss," who was an excellent Christian gentleman, was satisfied. The four children in the family, ranging from eight to sixteen years, were delighted at my struggle to speak English and followed me around constantly to hear me speak and to talk to me.

But Mr. Johann with characteristic determination, set himself ardently at the task of learning English. At the close of his first day's work, he went to his room with a dictionary and a copy of the *New York Tribune*, then edited by Horace Greeley. By midnight he had translated about four inches of one column. He kept this up each night and at the end of three months he could speak English fluently. Those who have studied foreign languages, know what an amazing accomplishment that was. As further evidence of the truth of this remarkable achievement, in September, just four months after he had been hired as a farm laborer, this same farmer engaged Mr. Johann as private tutor for his own children, doubling his pay. He remained ten months as tutor, teaching the children, among other subjects English grammar.

Leaving Connecticut, the young man went to Chicago in search of work at his chosen profession, civil engineering. After two weeks he was engaged to go to



A Bird's-eye View of the Culver-Stockton Dormitories

Texas with a party of surveyors to lay out the course for a new railroad. Completing the job in Texas, he started back to Chicago but ran out of money at Springfield, Illinois. Here again he decided to go into the country, and after three days wandering arrived at Tallula, Illinois. Near Tallula he contracted with two bachelor brothers to husk 160 acres of corn, sufficient work for the entire winter. He boarded with the brothers, one of whom was trying to teach school. It soon became evident that the man was not qualified to teach and each evening Carl Johann would help him over the difficult places. This was kept up through the winter, but at the end of six months the man resigned his position as teacher and persuaded the directors to employ Mr. Johann during the spring term, at a salary of $25.00 per month. Thus was begun an educational career which was to continue in active service for nearly a half century.

In 1872 a protracted meeting was held at the Tallula Christian church in which D. R. Lucas, now of sainted memory, did the preaching. W. D. Owen was pastor of the church. The young school teacher had been born and raised a Lutheran but he attended the meetings and, as he expresses it, "saw the light and made the good confession." While he was still teaching school at Tallula, he received a call to teach modern languages at Eureka, which he accepted although the salary offered was less than the one he was then receiving.

On September 4, 1876, Carl Johann began his connection with Eureka College which was destined to continue for twenty-two consecutive years. For eleven years he served as teacher of modern languages and then in 1887 he was chosen president of the institution. Before he became president, the enrollment of the college seldom exceeded 100. Dr. Johann began a vigorous campaign for students and by 1890 he had pushed the total enrollment up to 220.

It then became evident that there must be more room for the rapidly growing student body. The trustees had no money and did not know where it could be secured, but they had confidence in their president and appointed him as a committee of one to secure the funds for a new building. President Johann entered into correspondence with Mrs. O. A. Burgess and she agreed to give $10,000 for a building, provided a like amount could be raised from other sources. Encouraged by this magnificent gift, Dr. Johann redoubled his efforts and in six weeks' time had a total of $22,000 subscribed. Thus in 1891 Burgess Memorial was erected on the campus of Eureka College. It is a splendid building and stands today as a monument not only to the generosity of Mrs. Burgess but also to the vision and indomitable courage of Carl Johann.

Ruins of Christian University

Burned in 1903 and rebuilt in 1904, now known as Culver-Stockton College.

In 1898 Dr. Johann resigned the presidency of the college to accept the superintendency of the public schools of Eureka, because the salary paid by the college was not sufficient to take care of his growing family. This position he retained for four years. In 1902, Christian University, now Culver-Stockton College, at Canton, Missouri, was in need of a president and the trustees decided to secure the man who had done so much for Eureka. Concerning his call to that position and his great work at Culver-Stockton Professor Herbert M. Garn has written an interesting account. He says:

The Present Administration Building of Culver-Stockton College, built in 1904

> Correspondence was begun, upon the suggestion of Professor Youngblood, with Dr. Johann with reference to the presidency. In time Dr. Johann visited our community, inspected the college and reported that he could not favorably consider the call unless some very necessary repairs and improvements were made on the

building, requiring an expenditure of some $5,000. The citizens of the community provided for this by quickly raising the required amount. In turn, Dr. Johann accepted, beginning his work here in September of that year. The following March the building burned and many were certain that the end of the institution had come. Gloom and despair filled many a heart. The courage and the persistence of the new president, however, saved the day and insured the continuance of the school. In forty-eight hours something like $14,000 was pledged and plans were made. Among them may be mentioned the following, the our present modern brick structure.

The coming of Dr. Johann to our institution marked the beginning of a new and larger era in its history. During his twelve years' administration many changes and improvements were made. Among them may be mentioned the following, the erection of the new college building, a careful financial management, marked campus improvements, a decided enlargement of the curriculum, the Stockton cottages, the employment of a field secretary, Culver Hall for young women, Stockton Hall for young men, Culver Gymnasium, the central lighting and heating plant, the purchase of an athletic park, the establishment of a students' ministerial loan fund, the installment of a college printing press, and the birth of a college publication, *The Optimist*.

Others are entitled to a share in the honor of these improvements, yet it was under the leadership and during the administration of President Johann that they came, and they mark the rising tide in the life of Culver-Stockton College. With his name stands that of his faithful wife, whose abiding interest and loyalty had their quiet part in these achievements.

Culver-Stockton has honored Dr. Johann by making him president emeritus, a position which he still holds. He lives at Canton, Missouri, and is as interested as ever in the ongoing of our colleges and especially those to which he gave so many years of his eventful and fruitful life. No man still living has rendered a larger service to the cause of Christian education among the Disciples. For thirty-four years Carl Johann served Eureka and Culver-Stockton colleges, for twenty-one years as president. During his administration both institutions made great progress, as the buildings which he erected and the enlarged resources which he helped to secure, eloquently testify.

As an example of what a homeless immigrant boy may become under the leadership of God, as a stalwart Christian character, as a quiet, persistent, unassuming toiler in the vineyard of the Master, as a loving and lovable teacher and friend, Carl Johann stands out like Mont Blanc from the lesser peaks and foothills of the Alps, among whose scenic beauties he first saw the light of day. To him we owe honor, gratitude and a debt for useful service which can never be paid.

Women and Missions

By BERTHA MASON FULLER

THE happiest event of the nineteenth century was the coming of woman into the natural relation which Jesus assigned her and in which the early church recognized her. It was clearly the idea of Jesus to have his disciples go into all the world to preach the gospel to every creature, to baptize believers and to give the blessing of his presence always. No suggestion of sex difference enters into any word of Christ's. Except for divine guidance it would be a strange book written by men two thousand years ago that would recognize a thing so downtrodden, so enslaved as woman, an object of unspeakable degradation in most nations, as a coordinate element in giving the teaching of Jesus to the world. Yet Jesus went his way, raising the widow's son, healing the daughter of the Gentile woman, commending the widow's gift, teaching women and accepting their ministries for himself and his work.

For twenty centuries in the face of opposition, ridicule and denunciation woman has continued to bring her box of finest perfume to pour on the Master's feet. She was constantly in the gatherings of disciples, familiar with the appearances of Jesus, the ascension and the outpouring of the Spirit. No one rebuked the Spirit-filled Peter when he chose his first text which includes these words: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy. . . . And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Thus for all time the distinctions of sex, class, race in the Kingdom of God were wiped out. The God-taught Jewish Christians let it be so, with here and there a Pharisee writhing under the new doctrine; but when Gentile men began to ally themselves with this new faith and to bring with them their "households" they could not bear freedom for their womankind, so long depised as inferior in intelligence and lacking in spiritual capacity. So the great light was dimmed by restrictions upon the privileges of women in the Kingdom. Women kept coming with offerings of life and service to their Redeemer and were sent away again and again, bearing their gifts with them.

THEN came a new era of freedom in a new world, when the shackles of men's minds were snapping, and women were straining forward eagerly to catch the whisperings concerning their future. "The organization of the woman's missionary societies is but one of a remarkable series of movements among women that have made the nineteenth century known as the woman's century" (M). "It is difficult for the modern woman to adjust herself even in thought to the woman's world as it existed at the opening of the nineteenth century." (M) In the popular literature of the day she was represented as a sighing, fainting weakling whose charms had disappeared at twenty-five and who was old at forty. The married woman had no status before the law. "She could neither sue nor be sued, could hold no property, could not testify in a court of law, had no legal right to the money she might earn nor to the control of her own children." (M) New York enacted the first legislation for women's property rights as late as 1848. There was no field of industry in which women

could earn a living except dressmaking, and domestic service. Girls were refused schooling except in summer months when boys could not attend, or very early of mornings or late of evenings when classes were not in session. In 1826 Boston rather peevishly abandoned its girls' school because so many girls were clamoring for admission. The "Woman's Rights Convention" which met in Seneca Falls in 1848 was ridiculed and persecuted but every demand of that body of women has since been embodied in legal enactment.

"IN the great missionary awakening of the early part of the century, women had their full share. They had little money to give, partly because the country was poor, but more because women were not earning nor controlling money at that time. But they gave generously, loyalty and prayer and such scant penny crumbs as they could scrape together by beautiful self-denial. The egg money, butter money and rag money was theirs to squander in missions if they chose, and choose they did. Hundreds of Female Cent Societies were in existence throughout New England. Then there were Mite Societies and Prayer Societies."

"The pioneer organization for foreign missions among women seems to be the Boston Female Society for Missionary Purposes, organized in 1800, two months before Carey baptized his first convert in India." (M) Congregationalist and Baptist both participated in this society. The Methodist brethren had so caught the vision by 1819 that they invited "females" connected with the Methodist church to meet and form societies. Perhaps the most remarkable of all these groups is the little band of women in Brookline, Massachusetts, that met regularly at the home of Mrs. Ropes, to pray for Japan and to contribute to its Christianization. This was in 1829, twenty-five years before Perry's fleet sailed into the harbor of Yeddo, thirty years before the Protestant Episcopal Church had the honor of sending the first pioneer missionary to Japan." (M)

UP to this time no united effort was made for heathen women in foreign fields. In 1834 Rev. David Abeel, an American missionary returned from China, presented the claims of uncounted millions of women in non-Christian lands. Men could not teach them, would not American women send out women to win these heathen mothers from superstition and evil to righteousness? American women who had been praying for missions for years were ready for the new movement but "the innovation was so stoutly resisted by the denominational boards that at their urgent request the new organization was given up and woman's work for woman in heathen lands postponed for thirty years and more."

"In 1861 some of the same women, with many others, organized the Woman's Union Missionary Society. It included women of all denominations and was the forerunner of the denominational societies which came quickly in the next fifteen years. There were many variations in the form of organization. All had the common purpose and practically the same methods." The most distinctive contribution of the women's societies to missionary administration has been their demonstration of the power of small offerings, frequently collected, from large numbers of contributors. The women started as humble gleaners to pick up such scattering sheaves as their brethren might have left. The general boards in bugle calls from denominational press or in silver-tongued appeals from the pulpit asked for large contributions. The women asked for two cents a week, asked it from door to door, devised mite boxes, formed small local circles which held frequent meetings, looked after children, old women, poor people, hand-picked their own fruit and astonished the world with their success. Partly because they were poor and had to think of pennies and partly because they were appealing to women and children, they began to get out little leaflets, stories and poems that could be bought for a few cents or given away, and with these they assailed the missionary ignorance of the churches. And so began the great popularization of missions.

THE Christian Woman's Board of Missions came into being in 1874, when the impulse to organization was at high tide. It was fortunate, not only in the hour of its birth but in its leader whom we delight to honor as the "Founder of the Christian Woman's Board of Misions," Mrs. Caroline Neville Pearre, a woman of unusual attainments and wide culture. Mrs. Pearre was a woman of fine presence, great dignity and marked courage. Someone asked her once, if she sought permission from anyone before she began the correspondence that resulted in the formation of the organization; her eyes kindled as she replied that no one had a right to say nay to the movement that she and other women of the church believed to be of God. The only counsel that she sought was from her Heavenly Father.

In a letter written years afterwards she said, "On the ninth day of April, 1874, after my private devotions, about ten o'clock in the morning, the thought came to me to organize the women of the church for missionary work. She was living at that time in Iowa City, Iowa, and a few week later she organized the woman's missionary society of the church at that place. She commenced a wide correspondence with leading women in Indiana, Illinois, Kentucky, Missouri, Ohio and Pennsylvania and secured encouraging replies from many, also their active cooperation in the immediate organizaton of a few local societies.

But what she wanted was an organization that would represent the whole womanhood of the church. At that time the only general society among the Disciples of Christ was the American Christian Missionary Society, and it was at its annual convention that she hoped to launch the enterprise. She wrote to Thomas Munnell, who was then its corresponding secretary, in regard to this and he responded in the noble words that will ever make his name memorable among the women of our church: "This is a flame of the Lord's kindling, and no man can extinguish it." (H)

A call was made through our church papers, *The Christian Standard* and *The Christian* for a general

gathering of women in October of that year. Isaac Errett and J. H. Garrison lent the assistance of their editorial pens. These efforts brought together some seventy women who met October 21, 1874, in the basement of the Richmond Street Church, Cincinnati, Ohio. In literal weakness, fear and trembling, but with the faith of those who have been with God, these women gave to us who were yet afar off, the Christian Woman's Board of Missions.

HOW they selected their first officers, framed the first constitution, and sought to go about the business of giving Christ to the world is a tale of true romance for every Disciple mother to hand down by word of mouth to her daughter as a precious heritage. The first constitution has suffered but slight change in the nearly fifty years it has guided us. The second article defining our "object" may be uninspired, but to thousands of women who have followed in the path laid out by this "seventy" it has been the most inspiring bit of language outside of the Holy Writ. It is worthy of space here: "Its object shall be to cultivate a missionary spirit, to encourage missionary effort in our churches, to disseminate missionary intelligence, to secure systematic contributions for missionary purposes." The contributions in this first meeting amounted to $430. Jamaica was chosen as the first field. The amount in hand was invested until sufficient funds could be secured to send forth the first missionary.

Mrs. O. A. Burgess was one of the "seventy" and a lifelong member of the board. At the "World's Congress of Representative Women" at the Chicago World's Fair in 1893, in her address Mrs. Burgess said, "So far as I know, the Christian Woman's Board of Missions is unique in that the business of the society is managed entirely by women. Our executive commitee is composed of women only, and we have our own methods of organizing the states, of developing our forces and of raising money for the extension of the work. We select our mission fields and employ our missionaries, both men and women, and are in every way responsible for the conduct of the business of the society. For years we were not aware that other associations did not proceed in the same way. The society is a corporate body and owns its own mission properties, some of them directly, others through a trustee where the law does not permit a direct title."

It was two years before the women found themselves possessed of sufficient funds to send forth their first missionary. W. H. Williams was chosen and his name heads a not inconsiderable list of those who have followed and whose names are enshrined in the loving hearts of those who sent them forth. Today the dawn of our half century is near at hand. We count our fields not by one country but by ten; our mission stations by hundreds, our converts by thousands, our supporters by tens of thousands, our annual income and expenditures by hundreds of thousands, our property valuation by millions; those who through us have heard the Name that is above every Name a host that no man can number. Today there is no limit to the service of Christian women for Christless women except that which they themselves place. Time and distance are no more. Restrictions, legal and social and educational, that were upon our pioneer mothers have passed away. World currents have opened the doors of zenana and harem and have thrown into the arms of Christian motherhood the orphans and waifs of heathendom. It is the hour of Christianity's trial. The groping nations are saying "Is this our healing?" For us to be slothful in giving or serving at this time means for us to resign the victory of our Lord Jesus to a more worthy generation.

To fail? — It is unthinkable! Women, we shall not let this hour pass without putting forth the most self-forgetful and heroic effort to crown our Lord, the Savior of the world. It can be done now.

NOTE: Mrs. Helen Barrett Montgomery's book, *Western Women in Eastern Lands*, and Mrs. Ida W. Harrison's *Forty Years of Service*, are extensively quoted in the above article. Recognition is given by the index letters (M.) and (H).

The Late "War" in China

By GUY W. SARVIS

SOMETIME ago we began to hear through the American newspapers and through our friends at home that there was war in China and that they hoped we were safe. Then it occurred to us that we should have explained the nature of the situation to our friends.

It is necessary to go back to the study of medieval history in order to understand the situation. Of course there is a modern element mixed in. There are some railways which play a part, and there are more or less modern weapons; but the relation of "war" to the general population is a good deal as it was in the medieval wars; the bulk of the population in the warring districts was little affected unless they happened to be in the actual path of battle.

Practically speaking, in the interior of China, there are no railroads and no newspapers and no markets (in the sense of markets governing prices over a wide range of territory), no industries and no exchange. The fighting is done either by the soldiers or the robbers, the line between them is indistinct, and individuals easily pass from one class to the other. In many districts robbers are a chronic pest, and the people care far more for their depredations than for the influence of "war" on the country. In a word, you must use your imagination to picture the consequences of illit-

eracy, isolation and localism to be able to realize to what a degree the war was both a local and a personal thing and how little it concerned the nation as a whole.

It was a phase of the conflict of interests that is always on in China, as in every other country, but lacking a constitutional government and an accepted way of settling differences, a centralized control of the army and a leadership which commands national assent—lacking, in a word, national homogeneity—war is one of the inevitable accompaniments of the emergence of national unity, and it seems inevitable that such wars should continue sporadically.

The wisest Chinese recognize the causes of these wars, but they are as yet unable to cure them because they are unable to produce a national government that really governs. The old China was a sort of confederacy held together by certain traditions and ttitudes, but in actual practice always subject to a bargaining process between the provinces and the central government, in which process there was always mutual concession. One might describe it as government by concession, which never is or can be government by law or system. In a way the relation of the provinces to the central government was the relation of loosely held tributaries to an empire. All this did well enough when there were no strong foreign nations to be dealt with, but now the case is different.

With this backgrounud, we may get some insight into the actual conflict of this last winter and spring and its causes. Perhaps the fundamental cause was in the "irrepressible conflict" between the North and the South; the North standing for conservatism, the power of provincial military governors, intrigues with Japan, in a word the old regime; and the South standing for constitutionalism, parliament, cleaner government, more power in the hands of the people, in a word, westernism. In neither case are these attitudes unmixed. The country has been gotten hopelessly into debt by the northern government. On the other hand, there has been what seems to be a really remarkable reform movement in Canton with an efficiency and honesty of administration which are probably without parallel in China. The result of the war was victory for the more progressive forces, although they were not actually identified with the Cantonese.

Li Yuan Hung, the successor of Yuan Shih Kai, was restored to the presidency. He is for unification with the South, for the restoration of the old parliament and the constitution adopted after the revolution. It is not so much a question as to the goodness or badness of this particular parliament and constitution. The important thing is that the war marked a distinct advance and left the country in a more promising position as to union and the strengthening of the central government than has been the case at any time since the revolution. This attempt may succeed in only a very limited measure, but I believe it is one of the most important steps since the revolution.

As usual in these cases, foreigners who minded their own business were in no danger and even among the soldiers engaged the mortality was relatively small.

One of the aspects of the situation, which is of interest to many in the west, is the part Dr. Sun Yat Sen has played in it. He has been a prime mover in the Canton reforms and seems to have a large following there. Most well-informed Chinese in this part of the country lack confidence in his judgment and there are many who do not have confidence in his honesty, and this in spite of the fact that in general the sympathies of the Yangtze Valley are with the South rather than with the North. Whatever may be the facts, he has been an agitator for reform and revolution these many years, and he will go down in history as one who has had a very large influence in the country.

"Warming up" for football at Cotner

They All Look Alike

By ARTHUR W. VAN DERVORT

George

YOU never would suspect George to be a philosopher. Among the boys he has long held the reputation of being a wag and they expect to be convulsed whenever he squints his eyes and opens his funny mouth. As a matter of fact, George's wit is his fortune. Since he is a little undersized and inclined to spinal trouble, he needs a special gift to maintain his place in the sun on Ninth Street. Many a "tough guy" has been put to rout by his sly remarks while a host of friends testify to the benevolent qualities of his wit.

More recently, however, George has added another attainment. He has become a philosopher. As sometimes happens the sublime has come to dwell along with the ridiculous. Perhaps the physical handicap has turned his mind to sober thought. More probably the comedy is but the resource of a brave little spirit in its attempt to camouflage the inner struggle. At any rate, this Italian boy with the sly smile one day propounded a question which went straight to the heart of things, and this is how it happened.

We were enjoying one of our picnics out in Van Cortlandt Park, that great expanse of open country dedicated to the youth of New York. The girls of our party from the Community House were out on the hills for wild flowers. The boys were having a rip-roaring base ball game. "Roaring" is a good term, too, for voices used to compete with the noises of the street. One of the young men from Central Church was refereeing the scraps and generally directing the game, much to the delight of the boys. We were all so taken up with the game that it was some time before I noticed there was one boy who was not playing.

Thinking perhaps we had a casualty of some kind, I went over to inquire. "Hello, George!" I called. "what's the trouble?"

"No trouble 'tall," he answered, "just thinkin'."

I dropped down on the grass beside him. Here was something interesting. George is always interesting, for one can never tell just what is coming next. I expected some dry remark and so was hardly prepared for what actually came.

"So you're thinking," I ventured, when George seemed indisposed to offer anything further, "pretty hard work for a hot day, isn't it?" There was no reply. Evidently George was not in a mood for light conversation. He really was thinking.

Changing the tactics, I turned to him rather seriously. "Say George, I'd give a lot to know what you're thinking about."

"Who, me?" he said, as though unaware of our previous conversation. "Say, do you know what I was a-thinkin'?"

"No, I don't," I answered, "that's just what I'm trying to find out."

George hesitated a minute and then looked up straight at me. "Lemme ask you something, will y'?" Then followed the question I am still trying to answer.

"Why is it," he asked, "dat all de guys what comes down to de Community House from Central Choich look jus' alike?"

George put the question straight and expected an explanation. It was my turn to do a little thinking on a hot day. At first I was almost inclined to smile as I thought of the different fellows from "Central" whom George knew.

"That's rather strange," I replied, trying to think of just what he had in mind. "I never thought of it that way. Why, George, some of them are tall and thin and some are short and fat. Some have light hair and blue eyes and some are very dark. One even has a mustache. I don't believe I get just what you mean?"

"Well, they are jus' alike, now ain't they?"

I do not recall just what I said to George that day but I believe I used the term "good fellows." It is certain that he was not fully answered. In fact I am still pondering, although I believe the light is beginning to break. What is it in these young men that makes them seem "jus' alike" to this little Italian boy? You will

Fred Jaeger

Jarvis Moses

Burton Chaney

Condit Allstrom

Holland Idleman

Ralph Allspack

A group of thirty-three workers from our churches in New York City have endeared themselves to the children of the Community House during the past year. Eight of them could not be present for the picture. This group of people represent the bridge we are building across the chasm which separates our new Americans from the old.

agree they do not look alike, nor do they resemble each other in voice, manner or mental traits. On the other hand they are distinctly different in these respects. And yet, after all, there is something about them that is common to them all, and that something, I believe, is what George saw.

That something is inherent in the kind of life which is the common possession of these young men, a life coloring every thought and act and attitude. That something impels these fellows, and many others, to come long distances and spend long hours at the Community House with children like George. It is that something which, in a sordid and selfish world, is so unique in helpfulness and good will that children like George will pause and ponder. It is that *something* which, spreading from life to life, transforms whole communities and, given scope, will transform the world.

"What is it?" Paul once said: "We all beholding as in a glass the glory of the Lord, are transformed into the same image."

A Creed for a Warless World

WE BELIEVE that nations no less than persons are subject to God's immutable moral laws.

WE BELIEVE that nations achieve lasting welfare, greatness and honor only through just dealing, and unselfish service.

WE BELIEVE that nations regarding themselves as Christian have special international obligations.

WE BELIEVE that the Christian spirit can conquer every barrier of trade, creed or race.

WE BELIEVE that Christian patriotism demands the practice of good will among nations.

WE BELIEVE in International Law, Courts of Justice and Boards of Arbitration.

WE BELIEVE in a world-wide organization of nations for world-wide peace.

WE BELIEVE in a warless world; and

WE DEDICATE OURSELVES TO ITS ACHIEVEMENT

A Prayer for Peace

By Bishop Charles Henry Brent

"O God of Nations, Who through the prophets of old hast foretold the day when the armaments of war shall be beaten into the implements of peace, hasten, we beseech thee, the fulfillment of this thy most sure promise. Quell the haughty cries of the nations; scatter the peoples that delight in war; clothe our nation with wisdom to counsel and courage to lead in paths of unity and peace, and speedily bring us out of our present confusion into the order and righteousness of thy kingdom; through Jesus Christ the Prince of Peace, our Savior."

Wanderland — Wonderland

"Do You Always?"

By Lucy King De Moss

One afternoon on the very last day of the year, a funny little fellow, who looked something like Hop O' My Thumb and a great deal like Tinker Bell might have looked if she had been a boy, went trotting down the snowy road that led into the big smoky city. He was dressed in the fur of a baby fox and slung across one shoulder was a bag made of the soft skin of a gray velvet mole.

"Better hide yourself in the corn field, friend Rabbit," he shouted to a fat little fuzzytail that peeped from a fence corner. "I heard a rifle shot behind the last hill."

"That's very friendly of you, I'm sure," said the Rabbit, "much obliged."

"Pass it along," answered the little fellow.

"I'll remember," said the Rabbit. "By the way, who is speaking?"

"Truly Try," replied the little fellow, hopping first on one foot, then on the other and blowing his fingers so hard that he turned himself into a jumping teakettle with steam pouring from its spout into the frosty air. "Truly Try. Do you always?"

"Always what?" asked the puzzled Rabbit with a flip of his long ear.

"Truly try!"

"O! Well, I try pretty hard these days to keep away from the hunters. So long, T. T.," and with a last look down the snowy road he scuttled under a shock of corn that made a white Indian teepee in the field.

Truly Try went on down the road, whistling happily. The sun had turned into the roundest, reddest balloon in the world and lay right on the edge of the western hills. The ice crackled like crystal candy under the heels of his fur-topped boots. By and by he came to the city.

"Hello there, Everybody's Friend," he said to the broad-shouldered traffic policeman, who was in the middle of the street, telling the people to go this way and that way. "Can you tell me where Polly Pout and Sam Stingy live?"

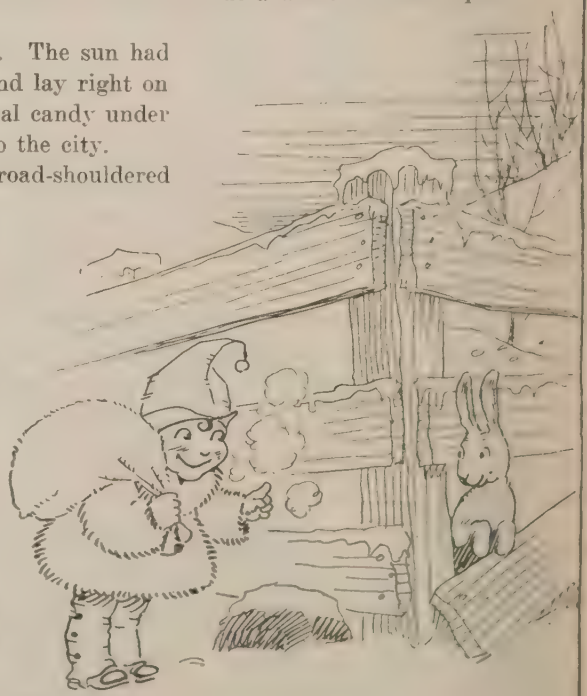
The big policeman scratched his head.

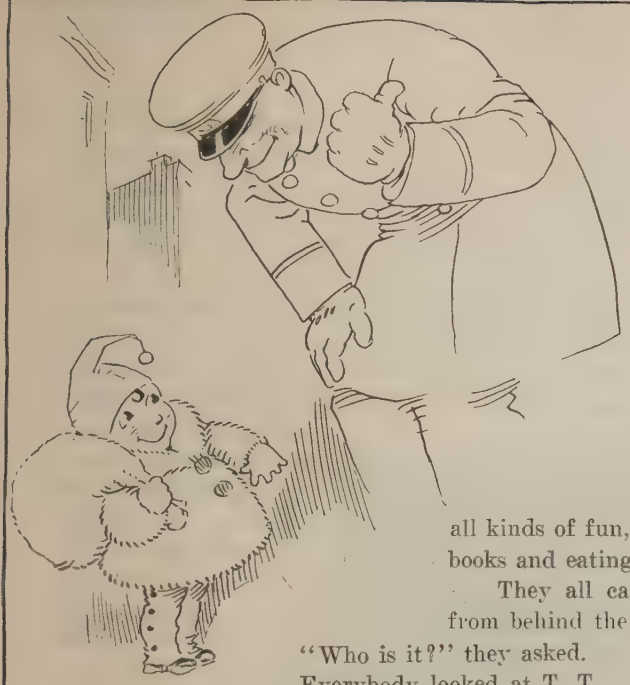
"Polly Pout and Sam Stingy," he said. "Seems to me they live over on Unpleasant Avenue. Straight ahead three blocks and turn to your right. A big red house."

Truly Try went briskly along until, sure enough, there was the big red house. By this time it was dark and every window was twinkling with light. T. T. knocked at the front door and a neat maid opened it.

"Does Polly P—" began Truly Try.

Out bounced a dear little girl with a dress like a pink cloud. When she saw Truly Try her mouth drew down





into a regular half hoop of a pout. "Oh!" she said crossly, "I thought you were Dorothy, come to our party."

"That's all right," laughed T. T. "I'm not Dorothy, but I'll come to your party, if you are Polly Pout (no doubt about that, he thought to himself). Where's Sam Stingy?"

"He's hiding until he has finished eating the lollipop Betsy gave him. It was the biggest one."

"Well, I'll come in. If there is a party so much the better. I've brought some presents."

"Presents!" shrieked Polly and took right hold of T. T.'s little fur coat and bustled him into the long parlor, where a crowd of children were having all kinds of fun, playing games, looking at wonderful pictures in big books and eating good things with all their might.

They all came running to see, even Sam Stingy crawling out from behind the big chair where he was hiding.

"Who is it?" they asked.

Everybody looked at T. T.

"Truly Try," he said with a bow. "Do you always?"

The children all looked at one another. "What's that got to do with it?" they asked.

"Why, everything!" said Truly Try. "Do you see this little fur coat of mine? The fox that wore it before I did lost his life because he pouted one day and would not truly try to stay safely in the cave where his mother had left him. He went to the edge of the forest and that was the end of him. See this little mole skin bag? The mole that wore it before I did was running to hide one day with the biggest, fattest earthworm on the place. He came too close to the light, got lost and there you are. He lost his skin because he didn't truly try."

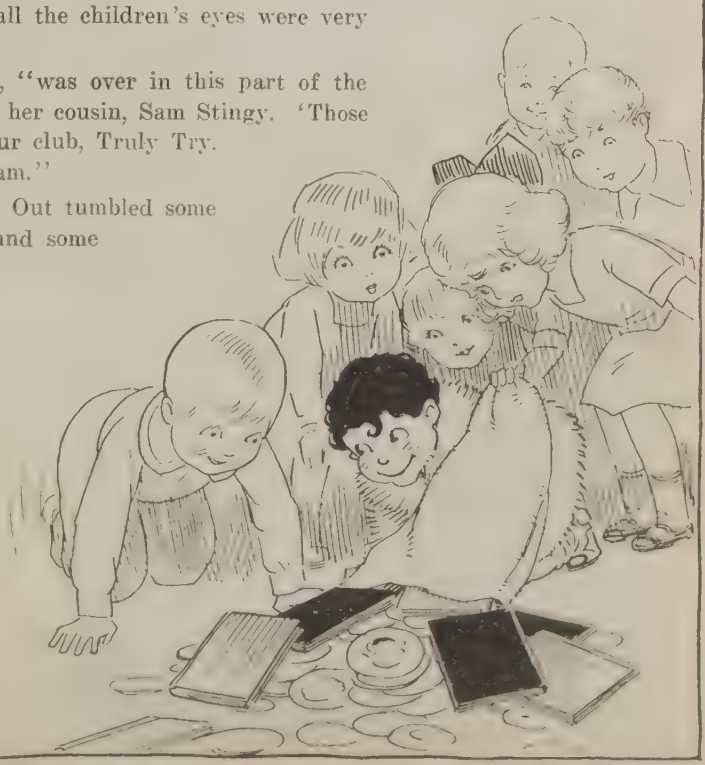
Polly and Sam looked at one another and all the children's eyes were very bright.

"A friend of mine," continued Truly Try, "was over in this part of the country not long ago. He met Polly Pout and her cousin, Sam Stingy. 'Those children,' he said, 'should really belong to your club, Truly Try. Trot over there and line them up.' So here I am."

Truly Try opened his little mole skin bag. Out tumbled some beautiful books, *The Travels of Truly Try,* and some round tags with his picture on them.

"These," said Truly Try, "are for all boys and girls who join the Truly Try Club. You will see there are very few pages in the book. That is because I haven't had many travels yet. Every month I'll send you an account of my journeys to all parts of the world. Who wants to join the Truly Try Club?"

"I!" said Polly Pout, with a dimple showing instead of a pout. "I" said Sam Stingy, with a guilty look at the biggest lollipop. And "I" said all the rest.



The Treasures of Her Own Island

By W. R. WARREN

MARK TWAIN used to say that the two greatest personalities of the nineteenth century were Napoleon and Helen Keller. Napoleon was both the victim and the author of war and selfishness. Miss Keller is both the beneficiary and the agent of Christian love. We can ask no finer expression of love than her deliverance from the double dungeon of blindness and deafness, and will seek in vain this side the cross of Calvary for a finer example of eager, universal and effective helpfulness than we discover in her life. Her twofold story should be retold from year to year as one of the most inspiring records that the Christian centuries have produced.

Helen Adams Keller was born at Tuscumbia in northern Alabama, in 1880. Among her paternal ancestors were a Swiss teacher of the blind and Governor Spottswood of Virginia. Her mother was an Everett and the daughter of an Adams, of those two illustrious New England families. When nineteen months of age a serious illness deprived her of both sight and hearing but left her otherwise vigorous and healthy. The twofold imprisonment of her spirit became increasingly distressing both to her and to her family. It was a constant and growing tragedy.

Miss Keller Reading

Her friends are sometimes startled for a moment when they hear the leaves of a book rustling in a dark room.

Finally her mother read in Dickens' *American Notes* of the success of Dr. Samuel Gridley Howe, head of the Perkins Institution for the Blind, Boston, in teaching Laura Bridgman, who also was both blind and deaf, to read and write. Before attempting to secure a similar sort of instruction for Helen, her father took her to Baltimore in the hope that her sight might be restored. The specialists consulted told him that nothing could be done, but referred him to Alexander Graham Bell for advice in securing instruction for the child. Dr. Bell immediately became Helen's devoted friend and advised her father to write to the Perkins Institution for a teacher to come to Alabama. Michael Anagnos, the son-in-law and successor of Dr. Howe, recommended Miss Anne Mansfield Sullivan, a girl of twenty, who was just graduating from the Perkins Institution after six years' study there. The choice proved happier than any one could have believed possible.

Manifestly Miss Sullivan's experiences, in being partially blind through most of her childhood and then having her sight restored, were special qualifications for her task. Her proficiency as a student, her high Christian character and her approved personality were also essential factors. Furthermore, for six years she had lived in the house with Laura Bridgman and had access to the elaborate and scientific records of Miss Bridgman's education. Perhaps the school authorities had also discovered three elements of her personality; a rare sense of humor, extraordinary common sense and independence of judgment. But no one would have dared to hope that this inexperienced young girl was destined to take up the work of Dr. Howe where he had left off and discover and apply certain fundamental pedagogical principles a generation ahead of her time, any more than they could have guessed that the petulant child in Alabama was an undiscovered genius and saint.

It was both a business engagement and a rare adventure upon which Miss Sullivan went to Alabama. Her prospective pupil could not know that she was coming and on the day of her arrival, March 3, 1887, was merely aware that some one was expected at the home. When they actually met, Helen threw herself into her arms, though she was accustomed to allow no one but her mother to caress her. It was several days, however, before she permanently yielded herself to her teacher's direction, for her family had been accustomed naturally to grant her every wish possible and to leave her violent outbursts of temper unrestrained when they could not

gratify her. Helen had devised sixty signs by which she expressed her wants. The first words which Miss Sullivan spelled into her hand she accepted as additional signs, but it was only thirty-two days until she discovered that everything had a name. Immediately she began the eager pursuit of knowledge which has kept her teacher all but breathless to this day. Within a few hours she learned thirty words and at the end of a few months had a vocabulary of over a thousand. (The ordinary uneducated man uses about five hundred.) Within a month she became radiantly happy and ever since has continued not merely cheerful but a jubilant apostle of optimism. Three months and a half after Miss Sullivan spelled the first word into her hand she wrote a letter with a pencil. Three years after her first lesson she began to insist that she must learn to talk like other people. This apparently impossible feat she accomplished almost as quickly as she had learned to write.

She had a delicious sense of humor to match that of her teacher and her teacher had the imagination to become a child with her. Eight of each twenty-four hours Helen was playing with Miss Sullivan, eight Miss Sullivan was playing with Helen, and eight they slept the untroubled sleep of innocence and health.

Naturally the case attracted world-wide attention, but those whose first interest in the child was merely wonder passed quickly, when they knew her, to admiration and affection and they counted it a privilege to do anything in their power to help her and her teacher in their heroic progress. On a visit to Wellesley College Helen remarked that she was going through Harvard. When asked, "Why not Wellesley?", she answered, "Only girls come here." She was not content to remain in a special class or to admit that there was anything others could do that was impossible for her. In the regular time she passed without favor the severe entrance requirements of Radcliffe College and there, according to her childhood dream, she had the instruction of Harvard professors. Miss Sullivan was usually by her side to assist her in getting that which the instructor could not convey to her. She passed without Miss Sullivan's presence the examinations given to the other students and graduated with her class in 1904. She not only studied French and German and Latin and Greek but mastered them so thoroughly that she has continued to enjoy them ever since.

Mrs. Macy and Miss Keller

In thirty-five years together each has achieved a destiny of greatness impossible without the other.

The real triumph in the education of Helen Keller is found in the fact that when you hear her speak, read her writings or sit in conversation with her, your wonder that she can speak at all is soon superseded by your enjoyment of what she says and your appreciation of the message she is giving to the world, not merely of unconquerable courage and victorious joy but of original ideas and constructive thought. Any sort of affliction or oppression enlists immediately all the strength of her intellect and all the fervor of her spirit.

Whether speaking or writing, whether delivering a prepared address or talking with her friends, her sentences are like cameos, clear-cut and worth preserving. Speech with her is an achievement. She uses it joyously but economically and with scientific precision. Miss Sullivan gave her wise guidance in the choice of her early reading, but as she advanced, allowed her increasing freedom of choice, until today the whole world of knowledge is at her command. Many books not previously demanded by other blind persons have been put into braille for her especial benefit. Anything else she wishes to read she takes from either the lips or the fingers of her companions.

While a sophomore in college she published the story of her life up to that time. She has allowed this to stand in the same form through many editions because she and her friends feel that from that time on she took her place in the world with other people and that it is too early to write the story of her mature life.

This and her other books are constantly in demand at public libraries and would have a larger sale in the bookstores if people knew the richness of their contents. You can open any one of these at random and find a nugget worth preserving.

"My darkness had been filled with the light of intelligence, and, behold, the outer day-lit world was stumbling and groping in social blindness!"

"Happy study is as sweet to the true student as news of his sweetheart to the ardent lover."

"I discovered that darkness and silence might be rich in possibilities, which in turn I might discover to the world. In other words, I found the treasures of my own island."

"Strong Things" from Monkoto

A letter by H. C. Hobgood from Lotumbe gives the background for the appeal from Monkoto and translates the letter from the Lonkundo language. It is impossible at this time to send a "caretaker," or definitely plan for a station there. The next station promised to the Congo mission is at Wema, halfway between Monieka and the far distant new station at Mondombe. Mr. and Mrs. Edgar Johnston now at Monieka have long waited for approval and the money necessary to open Wema.

Mr. Hobgood writes;

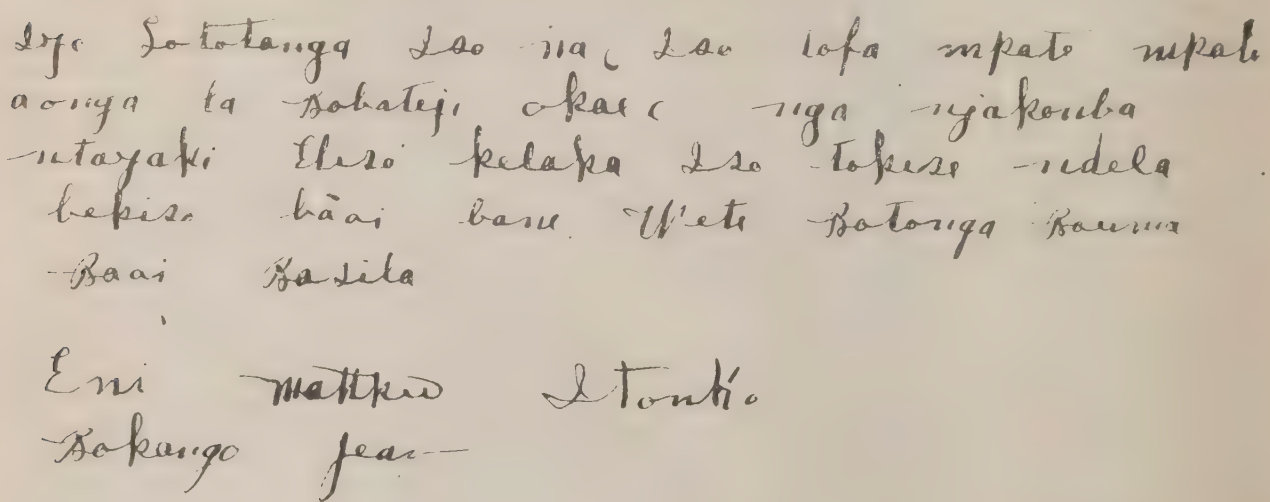
While home on furlough I spoke to you once about the possibility of a station on the high Momboyo in the region of Monkoto. I am now transmitting to you the original and a translation of a letter on this matter written and signed by nearly all our evangelists in the Monkoto field. All the others, as well as the Christians, join with them in this request. Those in the Iyete and Bianga sections are one with them in their feeling on this matter. The section that would be included in this up-river station has about eighty evangelists and a number of school teachers.

The Christians in this field now number more than 2,000. Monkoto is about 225 miles from Lotumbe by river. We now have evangelists some forty miles still higher up river. We expect eventually to go as much as 150 miles up river from Monkoto, and then possibly some distance overland beyond the high waters of the Momboyo.

The Conclusion of the Original Document

The wonder of this document lies in the fact that twenty-five years ago the idea of writing had no existence on the upper Congo. After years of work by our missionaries a Lonkundo dictionary and grammar were made possible. Textbooks, hymns and portions of the Scriptures began to be published. Only this year the first five thousand copies of the whole New Testament are being placed in the hands of these people.

Today these same men, taught to write in the sand, are facing the church which has given them a written language and the power to write, with the fact that the church cannot stand still, that work already done is only a call to broader responsibilities and service.



Monkoto, Africa
September 10, 1922

To Messieurs, the teachers in America and all the elders:

Behold greetings to all of you, greetings of the love of Christ. Behold the things which we here in Monkoto tell you. Open your ears that you may hear very strong things.

Do you not feel compassion for us? The gospel of the Lord has been with us a long time, about eleven years. Do you not hear us? Work succeeds with a caretaker. We want a white teacher to come to us. We want a white man to come quickly. We and Lotumbe are very far apart. We have stayed thus a long time. Why are we having to live just ourselves only? We want a white man to come to Monkoto. Work progresses with a caretaker. What do you think we are? Are we not sheep? A sheep needs his shepherd. If God didn't come to us, let us just live in our homes like heathen. These things are the expression of the will of the whole church. That is all.

Signed,

Matthew Itoko
John Bokango
Moses Bosan
John Mbeji
Paul Mbango
Mark Longa
Simon Somba
John Mbambo
Matthew Bontamba
Daniel Isuma
John Bola
Lot Enkuma
Paul Ingange
Timothy Bayaka
John Eonga
Joseph Lokasa
Samuel Bokele
Peter Likinda
Joseph Lyoma
Peter Njoji
Luke Njoji
Joseph Beseko
Peter Bombute
Mark Eale
Samuel Bombute
Philip Bunda
Jesse Bompanje
Peter Mbongi

The Illinois Disciples' Foundation at Work at the University of Illinois

By S. E. FISHER

THE Illinois Disciples' Foundation is still in its infancy at the University of Illinois. It gives great promise, however, of developing into a mighty force for righteousness in the years to come. Its founders have a glorious vision of what may be achieved for the Kingdom; its leaders are earnest, consecrated men and women, who find each day all too short, so much is there to be accomplished. The work grows and multiplies, seemingly over night, and daily we are confronted with fresh problems which must needs be solved at once, in order to keep pace with the ever-increasing student body of the university.

Until such time as we have an adequate group of buildings in which to carry on our own particular work in the field of religious education, we utilize University Place Church, making of it at once our social center and our place of worship. We have three types of young people, those who come from our various church homes, those who prefer our church and those who express no church preference. Many in this latter class come from homes where there is no religious or spiritual atmosphere, so that the greatest service our Foundation may render this unattached body is to enlist as many as possible under the banner of the Cross.

Special work is done for the girls through Bethany Circle and for the men through the Young Men's Cabinet. Bethany Circle is well organized and is the mother chapter of a group of five or six chapters in our various mid-western universities. This group, the Alpha chapter of Bethany Circle, has a large membership and is reaching out with the hope of enlisting all the student girls of University Place Church in definite Christian service. The Young Men's Cabinet is composed of committee chairmen, who head up gospel team work by our young men who frequently go out to churches in this state, taking care of the church services and appealing especially to young men. The serving of the Lord's Supper by the young men once a month in our own church, work with the students from other lands, giving student aid financially or by finding employment for those who need it, and directing all general campaigns among our young men are other ways in which the "Cabinet" finds opportunity to serve. Christian Endeavor is a very vital organization among our young people and reaches a number of them who are not enlisted in classes or in any other organization. The Young People's Cabinet, composed of representatives from all these groups, serves as a unifying, central agency, and as an advisory body, making plans for all the social and religious activities among our young people.

One of the largest groups of students from other lands is that found at the University of Illinois. Hence, one of the greatest opportunities for missionary work is laid at our very threshold. We have large numbers of Chinese, Japanese, Indians, Filipinos, South Americans, South Africans, Russians, Polish, Bulgarians and a host of others from the Balkan States. The Foundation this year has encouraged definite work with these fine young men in the nature of discussion groups, the ultimate aim being to Christianize these students and to send them back to their countries a living power for good among their own people. Sometimes these splendid boys come to us already converted as in the case of Apolinario Aquino, from Dr. Pickett's station at Laoag, Philippine Islands, who will one day return to the Islands a consecrated minister of the gospel.

A word about the activities of our staff workers of the Foundation. They call upon our students, they go on class "hikes," they attend church suppers and workers' conferences, they run an employment bureau, they maintain a student aid fund, they assist at all the social affairs of the young people such as teas, class functions, fellowship parties, international mixers, and aid in the publication of the *Rendezvous*, a monthly magazine of the young people. Their wholesome influence is radiated on all sides.

In connection with special lines of work our Foundation is one of three offering courses of study in religious education for credit. Our teacher is Frank Dickenson Coop, grandson of Timothy Coop of England. He came to the work this autumn fresh from the full three years' theological course in Mansfield College, Oxford, having completed his undergraduate work and taken his Master's degree at Cambridge. His work starts with great promise. Both he and his wife, who is a daughter of William Remfry Hunt, are popular among the young people.

The Young People's Cabinet of University Place Church

University Place Church, Champaign, Illinois

Moving the Family South

By JOHN P. SALA

THE Old Havens Home building becoming very inadequate to the demands of a Home for the Aged, must be rebuilt. The family moved to the Florida Christian Home. The pleasure of the task of superintending the moving fell to my lot. On Wednesday morning, October 25, at eight o'clock, the Pennsylvania Railroad Company dropped a Pullman car on the side track at East Aurora for our conven-

All Aboard for Jacksonville, Florida

ience in loading. Many automobiles in East Aurora were at the Home to take the old ladies and the two aged men to the car and tender hands helped the lame and the halt and the blind, for we had them all, onto the train. The good people of East Aurora left many tender remembrances in the hands of each of the old people. At 9:30 A. M. we were on our way South. The Pullman car with all of its luxury was new to most of these aged saints whose lives had for the most part been spent in the severest of economy. As one of our family lay on the couch in the stateroom because of a broken hip of long standing, the nurse remarked "How different from when she came to the home one cold day in a wheel chair in a baggage car."

Each of the roads over which we traveled very graciously placed our car next to the diner. Mr. Bevan, of the Pennsylvania railroad had arranged for table de hôte meals for us at $1 per person. The churches of the Niagara frontier had lovingly made up a comfort fund that provided these meals all the way. It was a beautiful sun shiny day and when at one o'clock we began to enter the mountains, covered with foliage of changing color, all eyes were busy "looking up" and many were the expressions of wonder. All the trainmen and the dining car people seemed at our service. We went to the diner from 5:30 to 6:00 for dinner. When we had finished our meal, the steward held the regular passengers back ten minutes while a quartette of his Negro waiters came into our Pullman and sang Negro melodies, and we enjoyed it.

When we arrived in Washington, our friend of college days, Earle Wilfley, the eloquent minister of Vermont Avenue Church, and his wife, with whom I used to play "hide and seek" in childhood days, found our car and left two beautiful cakes which made delicious dessert for luncheon the next day. Mrs. Allen, our nurse who has served the family long and well, had little trouble getting her family to bed—they were tired. It had been a day of new experiences for them. We awoke on the morning of the 26th to look out on the cotton fields of North Carolina. We heard some of our aged folks humming, "Way Down South In the Land of Cotton." "What is that?" "Why, don't you know? Those are sweet potatoes." "Well, what is that?" "That's sugar cane." And so the questions and answers ran all the day long as we traveled on down through the Southland.

At 10:00 o'clock that evening, our comfortable Pullman car, "Parmenter," came to a stop in the beautiful depot of Jacksonville, Florida. We were tired and wondered what awaited us. The traffic agent of the road was there with wheel chairs. J. H. Mohorter of St. Louis had arrived ahead of us and with Mr. Boone of the First Church had provided a personal conductor for each one of the aged. Automobiles hurried us off to the Florida Christian Home. Mr. Stewart with his gracious smile made us know we were welcome,

Welcome Home

The hospitable door of the Jacksonville Home with Mr. Zaring, treasurer of the local board, in the foreground.

and soon each of these aged travelers was resting peacefully in a comfortable bed, in a room where plenty of sunshine and fresh air may be found, neatly furnished and with hot and cold water.

Around the Home, which was once a military academy for boys, are several acres of ground, adorned with palms, grapefruit trees, orange trees, figs, roses, shrubbery and a beautiful garden. We left the family in good hands and with tender hearts, thanking God that the Disciples of Christ had caught the heavenly vision, "As oft as ye have done it unto one of these little (aged) ones, ye have done it unto me."

Aunty Flower

"MIRACLES are not all over yet," remarked the physician as Aunty Flower of Havens Home, eighty-nine years old, came out from under the anesthetic after a major operation. "She is a brick," remarked another who knew of her happy soul and the good cheer she always carried with her among the old folks in the Home.

When we decided to move our Havens Home family to Jacksonville, Florida, the physician said, "Aunty Flower cannot go on account of cancer," and much to our sorrow we must put her in a hospital. This proved to be God's leading. The good hospital physician examined her and then called in surgeons, and they all said "by all means have the cancer removed." But Aunty Flower was afraid and hesitated. With G. M. Kirby, chairman of our board, we went to the hospital to try to persuade Aunty Flower to yield and perchance spend her remaining years in comfort. We found her with a group of other afflicted patients in a prayer meeting. We stopped at the open door of her room and listened to prayers that must have reached the throne. What an experience for us!

Aunty Flower yielded and was operated on two days later. Three weeks have passed by and the wound is completely healed. She is walking around and in a few days will be on her way to the Florida Home where she will be happy with her old friends. Prayer and good cheer are wonderful medicines.

The Board of Education and the Work of Our Colleges

Christian College, Columbia, Missouri, has the largest enrollment this year in its history. Both Missouri and St. Clair Halls are taxed to their capacity.

Culver-Stockton College, Canton, Missouri, has between thirty-five and forty young men and women enrolled this year in the various lines of religious work.

Missouri Christian College, Camden Point, Missouri will celebrate its seventy-fifth anniversary with elaborate exercises next June. The school has a twenty per cent increase in attendance this year over the attendance of last year. The dormitory space is taxed to its capacity and it is hoped the friends of the school will make expansion possible.

Fifteen students of the Drury School of the Bible, Springfield, Missouri, this year are preparing for ministerial and mission work. More than one hundred fifty are taking Bible courses there this semester.

Eighteen Disciples are enrolled this fall in the Divinity School of the University of Chicago. The Disciples' Divinity House holds a regular Thursday evening meeting each week for these men for the discussion of topics of common interest. Kirby Page, a former student of the Divinity School, now associated with Sherwood Eddy in social investigations and in the promotion of the Fellowship Movement for international peace, was a recent leader of the meeting. Miss Josepha Franklin, after twenty-nine years as a missionary in India, is spending a year in the Divinity School. Her messages and narrations of experiences are proving of much interest and profit.

The splendid new gymnasium of California School of Christianity, Los Angeles, California will be formally opened on December 10. Dr. Arthur Braden will, upon the same day, be inaugurated as dean of the institution.

The Christian Church at Canton, Ohio, P. H. Welshimer, minister, has forty young people in schools of higher learning; seventeen in our own colleges and twenty-three in other colleges and universities.

Dr. R. H. Crossfield, president of William Woods College, Fulton, Missouri, assisted by W. E. M. Hackleman, conducted a highly successful evangelistic meeting in the First Church of that city recently. The meeting was of two weeks' duration and resulted in ninety-five additions to the church.

At the recent state convention of North Carolina, held at Belhaven, a commission was appointed, with power to act, to make careful investigation of the needs of Atlantic Christian College in the way of endowment and betterments and to inaugurate a movement to provide for the same.

The General Education Board has definitely agreed to give Hiram College $200,000.00 for teaching endowment if Hiram will, through its own efforts, raise $400,000.00 for the same purpose and free itself from debt.

Encouraging progress is being made in the endowment campaign of Eureka College which has as its objective the raising of $400,000.00. At the latest report the pledges secured amount to $143,000.00.

During the past seven years the number of students training for full time Christian life-service at Lynchburg College has increased from three to almost fifty. The strong men of the churches of the Chesapeake area are preparing to get under the problems of the endowment of Lynchburg College in an aggressive and substantial way.

At the recent state convention of the Disciples of Christ at Macon, Georgia, a great educational program was adopted. It was unanimously resolved to take steps at once to establish a standard Christian college in a strategic center of population of the Southeastern area.

On November 21, the board of directors of Butler College, Indianapolis, Indiana, reached a definite decision to close the option for the purchase of Fairview Park in the northern part of Indianapolis and to inaugurate in the near future an endowment campaign for $900,000.00 and a building campaign of $600,000.00.

In accordance with the reorganization of the work of Spokane University, Spokane, Washington, this year, C. V. Dunn, as president, will have charge of all matters pertaining to the scholastic work of the institution while A. M. Meldrum, as chancellor, will have charge of financial affairs.

Texas Christian University is fortunate in having as its friends and supporters some of the biggest business men of the state of Texas. They are back of and under T. C. U. They plan to wipe out all indebtedness and raise its endowment to $500,000.00 this year.

Chas. E. Cobbey, the recently inaugurated president of Cotner College, is leading the promotional forces of that institution in an aggressive effort to provide for current support and a more adequate endowment. He is beginning his work there under favorable auspices.

"Minister's Week" jointly promoted by the Bible College of Missouri and the state university will be held at Columbia, Missouri, December 4 to 8. Dean Edwards was very active in its promotion last year and those in attendance were enthusiastic that the "week" be made an annual feature.

President Cephas Shelburne of Carr-Burdette College, Sherman, Texas reports a very satisfactory year, the best in the history of his administration of the school. His ideal for Carr-Burdette is a Christian college and a safe, refined Christian home.

Bethany College publishes a high grade magazine called *The Bethany Harbinger* which is intended to be a modest successor of the old *Millennial Harbinger*.

T. W. Phillips, Jr. of Butler, Pennsylvania, a trustee of Bethany College, was elected to Congress in the November election.

Illinois Disciples' Foundation, Champaign, Illinois, is this year supporting four instructors and workers in connection with its religious work at the University of Illinois.

Drake University, Des Moines, Iowa, has been granted a charter for the establishment of a chapter of Phi Beta Kappa. F. I. Herriott, a member of the fraternity and professor of political science and sociology at Drake, prepared a very able paper, justifying the grant of a charter, which was filed with the application.

One of the most successful features this year of the Indiana School of Religion, Bloomington, Indiana, is its Friday night chapel service for students in the School of Religion hall. President W. L. Bryan of Indiana University, Dr. T. C. Howe, Dr. A. W. Taylor, Dean W. E. Garrison, Dr. H. E. Jensen, and Dr. J. M. Artman of the University of Chicago have been among the speakers.

Dr. H. O. Pritchard addressed the religious workers at the state university of Michigan at a banquet of the Student Christian Association on the evening of November 20, the subject of his address being "The Problem of Religious Education at State Universities."

A deeply interesting and highly important series of articles, giving the substance of the vocational messages presented by young men and women on Young Peoples' night at the last Winona convention, is now appearing in *The Front Rank*, published at St. Louis, Missouri.

John E. Pounds, secretary of wills and annuities of the Board of Education, will spend the period from Thanksgiving to December 20, with Phillips University, Enid, Oklahoma, in the Phillips area.

President and Mrs. Chas. T. Paul of the College of Missions are visiting the mission stations of the Orient and doing work in connection with the survey of needs for the foreign field. Professor Geo. W. Brown is the acting dean of the College of Missions this year.

The address of A. D. Harmon, president of Transylvania College, at the annual convention of the Disciples of Christ of Kentucky, held at Paris, was a masterful appeal for Christian education. The abstract of it printed in *The Christian-Evangelist* of October 26, contains a splendid cue for an address on Education Day.

Faculty and a Group of Students of Brite College of the Bible, Texas Christian University, Fort Worth, Texas

Ford Efficiency at Homedale, Idaho

The Church That Was Built in a Week

fund that they had, to buy material for a parsonage provided the men would do the work. The picture shows what a fine [illegible]

[illegible]

other preliminary arrangements had to be made. The contract could not be let until [illegible]

Mr. and Mrs. C. M. Ford

The Parsonage

Built by the men of the church out of material [illegible]

[illegible]

The Pastor

[illegible]

A Significant Advance Step

A[illegible]

[illegible]

Christ assembled in convention at Macon, [illegible]

[illegible]

Furthermore, that this commission be authorized to add to the membership representatives from Georgia, Mississippi, Alabama and Florida as they may deem advisable."

L. O. Bricker, president of the convention, appointed the following as members of this commission:

Allen Wilson, Augusta
Geo. A. Hubbell, Auburn
Claude Mayne, Winder.
R. L. Porter, Athens
A. W. Smith, Macon
T. H. McKay, Valdosta.

Work was begun upon this program at once. At the educational banquet held at the Dempsey Hotel and at the educational session of the convention, more than $12,000 was pledged for the immediate liquidation of the indebtedness of Southeastern Christian College, and it was voted to inaugurate a campaign for $200,000.00, $25,000.00 of which should be devoted to the state missionary work and $175,000.00 toward the planting of a standard Christian college. It was likewise unanimously agreed that this college should be owned, controlled and fostered by the Disciples of Christ.

Preaching to the Railway Men of Japan

By CLARENCE F. McCALL

FOR more than twenty years Miss Gillett, an English woman, has been at work among the railway men of Japan. More than once we have helped her in this work, but this year for the first time we have gone into the work seriously. I received a free pass on all lines in this district and I inferred from that that the government railway authorities were in earnest and were desirous that the men should have something in return that would be of value to them. All meetings were arranged beforehand. The exact hour of my arrival and departure, the length of meeting and all details were attended to by the central office in Sendai. I generally conducted from three to five meetings a day. Of course a time must be selected when there will be no trains passing through the station, else the quiet necessary for a religious meeting would not be possible. The meeting is held in the station where at other hours all the work is attended to. Not only every man in the station, but the linemen, the men from the express companies and, in the small places, the neighbors are also present. Sometimes the wives and children come. In one station the wife of the station master listened so earnestly that I finished up my address as though it were a woman's meeting. Sixty stations in all were visited. The attendance ran from seven in a small country place to six hundred in one of the large repair shops. Of course much depended upon the attitude of the station master or his assistant. In no case was there anything but kindness shown me and in a large majority of the places the heartiest cooperation was given.

Miss E. R. Gillett and G. H. Sano of the Japan Railroad Mission

With whom Mr. McCall of Akita has been associated in visiting sixty stations during the autumn.

I tried to say three things: the necessity of faithful *work;* clean elevating *play;* real *worship.* Most of my attention was given to the idea of worshiping God and all it can mean to us. I generally spoke an hour. One is always anxious that his message should find a place in the hearts of his hearers. Beside the usual attention test, I had my box of Christian books at hand. After the speech these were always produced and in less than the twenty days these men bought more than yen 170.00 ($85.00) worth of Bibles, hymnals and other books. One of the good sellers was a temperance book written by a well-known railroad official of Japan, Nagao Hampei. The Traveler's Guide, too, always sold at once. Of the new parable tracts, my first order of six thousand was all gone in ten days. In one station the station master took ten copies of one book, and the assistant seven of another and practically every man present took two or three copies.

After speaking to the men from the engine sheds at Shinjo for an hour, I said, "Men, that's my best and you have listened well. But it is your next move. God can't do it all. You can at least take a five-cent Bible or a two-cent or a fifty-cent book along." But they had come just as they were, faces and hands black and greasy. They had no money. I said, "Come along anyway and appoint one of your number to take down your names and your purchases." They did and emptied the box. Toward the last, one lad took up Fosdick's *Meaning of Faith,* price seventy-five cents. "Isn't that a little too difficult for you?" I said. He put it down and took up another but he came back to the "Faith" book and said, "I want this one." "All right, take it along and work it out."

At Innai we found the seats all out ready when we arrived two hours before the time for the meeting and there were plenty of them too. Long before the hour the village priest came and took his seat. He was so pleasant and happy and polite that it was a joy to meet him. The principal of the primary school also came. The leading men of the town came. It was the easiest place to speak that I found among the sixty stations. The old priest said, "Come down and have your picture here with us. Come and I will speak and we will ask a Shinto priest to speak and you can speak again and we will have a fine time." As I dealt with this pleasant gentleman, I thought all the while of how careful the Master was not to cause one of these little ones to stumble, as he said, "I came not to destroy but to fulfill." The priest bought the most expensive copy of the Bible, Old and New Testament, that I had and I handed him a copy of my own little booklet *Christ Our Savior.* He convinced me fully that all Christian men should be gentlemen.

One assistant master stayed near to talk. He told me that when a lad he had a Christian friend, baptized and a regular member of the church, whose brother was a pastor. This friend fell into sin and did something wrong in the station, but instead of confessing his sin, he hid it and finally tried to place the blame on another, that is on the man who was then speaking. "I found it very hard to study about Christ after that," he said. And I was sad. I could argue with a priest but here I had to confess for the lad of years ago and for us all, and I did. He continued, "I have never come to know Christ, but each day without fail I pray to be faithful to all that life has for me to do that day." I taught him as best I could just there and asked him honestly to follow the leading of God's Holy Spirit who is surely striving for all such as he.

One morning after finishing an early meeting in a station, I boarded the train for the next meeting. Soon a certain J. Wada handed me his card and I gave him mine. After talking a while I asked him his business and he said he was an insurance man. I told him my work was not altogether different from his and took up my case of books. He was interested and bought $4.22 worth right there. Why not? Such as he often spend five dollars or more at a sitting for that which profiteth not, don't they? Well, he's going to invest his money and time and life for God, I'm convinced. He is a Christian. "I have done a good day's work already and I'll give the rest of this day to the Lord," he said, and he did and spoke for us at the next stop where several hundred men were waiting for us.

I am more than ever sure that our holy religion is more than teaching, that it is life. I often said to them, "Men, one of the great troubles with our religion is that you can know it only by doing (living) it. It is not simply a ceremony to be gone through with when your grandmother dies. It's a life to be lived every day in the stations and in the homes." His Kingdom will come when we all believe and practice what we preach.

Echoes from Everywhere

A Service of Universal Concern

The annual report of the Chief of Chaplains of the United States Army, Colonel John T. Axton, records some facts of general interest and makes two recommendations that ought to have prompt congressional sanction. There are now 175 active chaplains. The church affiliations of the larger groups are:

Methodist Episcopal	39
Roman Catholic	38
Baptist	25
Presbyterian	16
Protestant Episcopal	15
Lutheran	11
Disciples of Christ	10
Congregational	9

"With separations from the service constantly occurring and no appointments being made it has been impossible to equalize the distribution of chaplains." Reserve Corps chaplains number 636. Twenty-eight men completed the training course in the Chaplain's school at Camp Taylor, Kentucky. "The Act of June 30, 1922, which arbitrarily separates from the service fifty chaplains, two-sevenths of the entire personnel, will leave many posts, camps and stations without religious ministry."

The report recommends that Congress provide for chaplains on the same basis as for the medical and dental corps and that it establish the ratio of one chaplain to each eight hundred officers and enlisted men.

Busy and Happy

This is my fifth revival out here in six weeks, 84 added at San Jose, 57 at Yakima, 92 at University Church, Seattle, 26 at First Church and 11 added last night here in Everett. Raised $12,500 short time pledges and cash last Sunday for R. F. Thrapp at First Church. Will dedicate the beautiful new church here next Sunday. Have held three evangelistic rallies; Spokane, Los Angeles and Tacoma. I'm coming home happy.

JESSE BADER.

Everett, Washington.

Self-Support Assumed

The Herring Avenue Church, Waco, Texas, which has been receiving assistance from the United Christian Missionary Society, has recently become self-supporting. This is largely due to the efforts of S. D. Perkinson, who has recently gone to Lawton, Oklahoma, and under whose leadership the whole work has more than doubled. The pastor's salary has been increased from $900 to $2,000, the past six months shows the largest average attendance in the history of the congregation and there were more additions during the month of July than in any other month, except during a revival. The church shows its gratitude for help, by observing rally day for home missions with an offering.

(*Continued on page 56.*)

Birthday Parties at Christian Orphans' Home

By MRS. H. H. HODGDON

THE young people of Union Avenue Christian Sunday school, St. Louis, Missouri, have been interested in giving birthday parties to the children at the Orphans' Home. The idea is not copyrighted. This article is written in the hope that other young people will find it suggestive for their groups to do a similar service for the children or for the aged in the various Homes throughout the brotherhood.

The plan is as follows: Any group of young people, class, committee or society selects the month they desire for the party. Arrangements are made with Mrs. Brown, the "Home-mother", as to exact time, hours, etc. The children whose birthdays occur in that month constitute the guests and the party is arranged for their especial pleasure. The group giving the party, plans the entertainment, which consists of games, stories, refreshments and gifts.

The games, stories and other entertainment are suited to the age and interest of the group. If the ages are too far separated, smaller groups are needed to give the greatest joy to each child. The refreshments usually consist of ice cream and cake with an abundance of both. The expense is shared by the members of the class giving the party. The gifts are furnished by another group who have had the names and ages of the children long enough in advance of the party to get the gifts there. The gifts are all opened at the party and the messages and names of the senders are read aloud so all may hear. The persons giving the party often assist the smaller children in sending notes of appreciation to their friends for the gifts. The parties are usually held in the middle of the month for the benefit of all concerned.

Groups of young people living in places other than the cities where the different Homes are located, can share this most delightful service by furnishing the gifts for a certain month. Names and ages of the children will be sent upon request from the Home nearest you.

Or you may select a child whose birthday is the same as your own. When your birthday approaches, remember that for the time at least you are "twins," and send to your other self a personal gift.

Social Service Through a Young Woman's Auxiliary

By DR. ANNA POWELL

THE First Christian Church of Louisville, Kentucky, has a glorious record of nearly one hundred years of service for the Master. Among the various activities of influence we have one that is little known among our brotherhood. About fifteen years ago a band of young women catching the vision of organized womanhood, called themselves "The Young Woman's Auxiliary." The motive at first was to help their pastor, the beloved E. L. Powell, and the church. Five years ago their vision was further enlarged and they decided not only to strengthen the stakes of their own church but to enlarge their borders, the slogan being "to help those who had not such opportunities and privileges as they had."

A home was rented and Miss Mary Kate Coombs, a young woman, member of our congregation and fitted by her charm of personality and devout consecration, was employed as our "Home Missionary." Without one cent of income apart from $300 donated by the Christian Educational society of the First Christian Church, this band of young women launched out in faith believing that the need would be supplied. The budget this year will be $1500, with a membership of only eighty. Every dollar is earned by the hard work of individual members. Quite recently the property which we rented was sold and we were left homeless. The Christian Educational society of our church came to our rescue and purchased the property at 1819 Griffith Avenue, two blocks away, on condition that we pay them a monthly rent. Now we have a home of our own in which to carry on our work. One incident in connection with our moving is worthy of mention: Our late landlord had shown us a great many courtesies and when our treasurer, Miss Rose Hudson, paid him the last rent she thanked him for all his kindness. He in reply said: "I am indebted to you and the Auxiliary, Miss Hudson, for by your work in this neighborhood the value of property has increased so much that I could not turn down the splendid offer for my property which you have been occupying, so I sold it."

Our social center is listed with the "Social Service Exchange" of the Welfare League of our city and in our work we touch all forms of their activity, such as district nurse, juvenile court work, Children's Protective Association and pre-natal clinic at the City Hospital. The object of this work is fourfold: recreational, social, educational, religious. The religious atmosphere permeates all of our activities and no missionary abroad has greater opportunities to spread the gospel than have we right here.

Our work is situated in a stronghold of Catholicism, but friendship and trust is growing in our work and purpose. Recently one of our girls married at the Catholic church in the morning and asked the privilege of holding the reception at our settlement, in her desire to carry to her new life the influence also of the teachings of our settlement. Some of the results of the work have been most encouraging. The neighborhood has changed completely in its atmosphere. When we first began our work we needed a policeman to keep things in order at all of our big social affairs. Now we have any kind of a gathering by day or night without fear of disorder.

The daily program of work follows.

Monday, Boys' Club Day. The picture shows thirty boys who come for manual training and wood carving. Bible stories are told, ending with games.

Tuesday, Musical Club Day. A cadet teacher from the Conservatory of Music helps by giving lessons at a nominal sum to children with musical talent.

Wednesday is observed as Girls' Club Day. Only a few of the girls are in the picture but they represent the sixty girls in this club. They are taught sewing

The Boys' Club of the Louisville, Kentucky, Social Center

Part of the Girls' Club at the Louisville, Kentucky, Social Center

while hymns and verses of Scripture are memorized and Bible stories told, ending with games. The younger children are given kindergarten work. We are greatly indebted to four young women of the Baptist Training School who voluntarily do this work in helping Miss Coombs. They feel it is part of their training in social service work, and it is so recognized by the seminary. Our whole church life has felt the influence of this settlement work.

Thursday is Mothers' Welfare Club Day. Thirty-five are enrolled. They have their own officers and each one pays dues of ten cents. When the roll is called each responds with a verse of Scripture. The Gospel of Matthew is their study this winter. Free discussion is encouraged and their knowledge of the Scriptures would put us older church members to shame. Miss Coombs says she feels that she can lead these women and help their impoverished lives by putting them in the way of larger service.. They study the Bible, visit the sick, call on each other in the neighborhood, have a larger social outlook and hear good lectures which lead them into avenues of community serv-

ice. Our church members send their old clothes to the settlement and the women sell the articles for a nominal sum. Whole families in this neighborhood are dependent upon the club for clothing.

Friday is known as Girl Reserves' Day, which is under the auspices of the Y. W. C. A. One of the best Girl Reserves' clubs in the city is organized here.

Saturday, the children are gathered from the street for a story hour.

The First Christian Church is proud to have two daily vacation Bible schools, one at the church and the other at the social settlement. Mrs. Skillman, superintendent of all the daily vacation Bible schools in the city, maintains that the one at the settlement is the best in the city.

The Fourfold Plan at Lathrop, Missouri

By EVA JANE ROGERS

"AND Jesus increased in wisdom and stature, and in favor with God and man." As we go about the work of building our lives for Christ's Kingdom, we must build them as his life was built. For this reason we have a program as young people, by which we may serve our community and our church in the fourfold way. As the young people's division of the Christian Church of Lathrop, Missouri, we believe that our program is meeting the need of the individual and the community in a very definite way mentally, physically, religiously and socially. Whatever we do the teachers and the counselor act as advisors and chaperons.

Our physical activities take different forms with the changing seasons. In the winter there are skating parties, 'possum hunts and suppers. Spring brings long hikes, excursions, fishing trips, track meets and games. Summer brings baseball with its contests between the young people of different churches, swimming parties, picnics, outdoor parties. With autumn come football games, nutting parties, wiener roasts and fathers' and sons' outings in the woods.

All play and no work would make us indeed ignorant young people, so we have a teacher training class, divided into two groups, those of high school age, and those teaching. We have a definite place of meeting a good library, where we also hold our executive meetings, build programs, have class meetings and plan most of our work. We have held a home talent Chautauqua, when each one who could take part was given an opportunity. For four years one of our classes has given a play, splendid training for the young people, and the money supported a girl in China. However, all of our mental programs are not only for our own growth and pleasure. Eleven go out over the county putting on the educational program of the church. Each one must be able to handle one or more phases of the work. Five of the teachers in the public school are from our young people's division and serving the community in a splendid way.

Socially we have a big work, there is much to do for ourselves and others. Each month we have some kind of a social gathering. Sometimes we entertain distinguished guests who are interested enough to visit us. If they are here over Sunday, we as a young people's division take dinner with them. Most of the preparation is made beforehand so no one misses church service. If they visit us during the week we have a social gathering so all may meet them. We don't always eat. Sometimes we sing, serenade shut-ins, sing Christmas carols. Once we drove to the Poor Farm and gave an hour of readings and songs. Some of the things we have done are purely unselfish because they have no personal glory attached to them—our Thanksgiving basket, our Christmas boxes, our boxes to our living link in India.

Religiously we serve our church and community by serving in all of its activities. One of our best prayer meeting programs was put on by a few of the group. Almost every one has some definite work to do. Some day we will have to take the place of our adults, and how can we unless we are trained? Seven of our group teach in the church school, three hold administrative offices, sixteen sing in the young people's chorus, which is led by our own chorister with our own organist. We have our own orchestra. One of our number is studying for the ministry and has filled our pulpit several times. Once each quarter our young people's division have charge of the night church service. Each Sunday night we give our young people's program built by our young people to meet our own need, and we observe all special days and hold a school of missions in January. Does it not seem worth while to have a fourfold program for the youth of the church? While serving others we are serving ourselves best for only by expression can we grow into the fullness of the stature of Christ.

A Corner of the Library of the Bible Teachers' Training School for Women, Nanking, China

The young woman at the extreme left and the one third from the right are both members of our church at Wuhu and are planning to give their lives to the work there.

Good News From a Far Country

65 Nga Ka Aung
Soochow,
July 17, 1922

Dear Teacher:

Time is so fast that I came home just one month. How are you now? And how about Miss Smally? I want to write you early but I don't know how to write the address. Still now I don't know whether this letter can reach you or not.

Now I am to take charge of a daily vacation Bible school in Soochow. We had about fifty girls and seventy boys. And we had eight man teachers, six lady teachers. Miss Lok also help me to teach. Thank God to use me in here this summer the school is going on very nicely I like to let you know the Bible is our principal lesson. And all of this children are came to the Sunday school every Sunday afternoon. They like to hear the Bible story best of all so every morning we taught them a Bible story and they can retell the story on the next day. The daily vacation Bible school is only from 8:00 to 10:30 every morning and every afternoon from 4:00 to 5:30. I taught eight girls beginning English most of these girls are came from government school. Although I felt very busy now yet I am happy indeed because I can do little for our Savior.

But I know I was so poor and weak in spirit. So I hope you my teacher will pray for me every day. I want to do all that Our Father wants me to do and to glorify his holy name.

With love, your pupil,
Djui Dzing Hwei.

A Christian Endeavorer in Damoh

By MERLE THOMAS RICE

ONCE upon a time there lived in the little Indian village of Sukhras a family of the weaver caste or *kori* as they call it in Hindi. Into this family was born a baby boy. They had lived happily among their relatives, busily engaged in weaving and farming, but soon after this young son was born, times began to grow hard. Rice, of which they used to be able to get sixteen *seers* for a *rupee*, now cost three times as much. With the famine conditions came sickness and before long the father of the family died. It was hard for the mother to decide how she could keep herself and her four children alive. Finally the only possibility seemed to be to send the three oldest out to look for work. They tramped through all the nearby villages but there was no work and so, leaving home far behind, they went on to Harda, where the government was building roads to give work to people who needed food.

There as they were working on the road a missionary found them and wanted to send the two younger, a boy and a girl, to the orphanages in Damoh. The older boy, the missionary thought, could take care of himself but the boy didn't agree and refused to be separated from his brother and sister. At last all three were bundled off to Damoh.

In the meantime the mother stayed on in the old home, doing whatever she could to earn enough to feed herself and her baby boy. She kept hoping that the older children had found work not far from home and would come back to her. When they did not return and there was no news whatever of them, she could stand the separation no longer and started out to find them. So putting her baby in a basket, she wrapped up the few clothes that she possessed, which were really nothing but rags, and with the basket on her head and the bundle in her hand she started off. Her sister begged her to leave the baby but she did not know how long she might be gone or whether she might ever return, and she could not leave the child even with her sister.

Through all the nearby villages she went searching for her children and finding not a trace of them. It was necessary for her to get work and this time it was caring for the children in an Indian Christian family who were working in a leper asylum on the road to Harda. There the mother heard that some children had been sent to Damoh and perhaps her children had gone too. Fortune favored her, for the Christian woman for whom she was working went up to Damoh to attend a convention and there after careful inquiries came back sure that she had found the children.

When the mother learned that they were at Damoh, she could not rest until she saw them. So putting her baby in his basket and tying up a little food in a rag, she started off again. Day after day she trudged along the dusty road. Soon her food was gone and she was compelled to beg, but she kept on until she reached Damoh. At the orphanage the Indian housefather was skeptical as to whether she really had sons under his care. He tested her by lining up a large number of boys and telling her to pick out her own. He did not know that she had walked three hundred miles with her baby on her head or he would not have doubted. Of course she recognized her sons at once and they her.

Mangi Chaukidar and His Family

They are of the weaver caste and have become Christian.

Such devotion needed to be rewarded, so the missionaries took the woman and her baby in and gave her work in the orphanage helping to care for the little children. As she worked she heard the story of Christ and came to accept him as her Savior.

And what about the baby who was carried so far in a basket? He is now a fine, big lad of eighteen, still in the orphanage at Damoh. After going as far as he could in school, he began to learn carpentry. He has not finished his training yet but he goes at his work with the same enthusiasm that he puts into play and he will no doubt make good.

In athletics he is superior in every way to most of the other boys and is interested in all kinds of games. He takes first place in the high jump and all the dashes, and plays in the football, hockey, basket ball and baseball teams. The best part of it is that he not only plays well, but the whole team, and his opponents too, know that he plays a clean game. His influence on the morale of the team is very marked. When the manager cannot be present at the morning setting up exercises of the boys, this lad takes his place and does it well.

The best part of all about the boy is his character. His influence among the boys of the institution is very positively for good, and they all look up to him for he is a natural leader. The manager and the housefather feel that they can call on him when they want something done and that they can trust his straightforwardness, honesty and sense of appreciation.

He belongs to the Christian Endeavor society, has been chairman at some time of most of the committees, has served as pres-

Program for Triangle Clubs

Theme—India

Second Month: THE GOSPEL AT WORK

1. Song.
2. Prayer.
3. Business.
4. Bible Study,—"Missionaries of the Bible"—Paul.
5. *India on the March*—"Accepting Christ in India."
6. Talk by Superintendent—"Evangelizing India's Millions."
7. Poster for the Day.
8. WORLD CALL Story—"A Christian Endeavorer in Damoh."
9. India in Art—"Where Religion Dominates All Life."
10. Circle of Prayer.
11. Offering.
12. Benediction.

Detailed suggestions for the carrying out of the program will be found in the Program Booklet.

Program Helps

1. Program Booklets 5c each, 50c per dozen.
2. Bible Study Leaflet 3c.
3. India Through Cortescope 65c.
4. *Disciples of Christ in India* 6c.
5. Topic Leaflets for use of Superintendent 12c.
6. *India on the March* (paper) 50c.
7. Pictures on our Work in India 10c.
8. Map of India locating our stations 40c.

The above materials are provided at the bare cost of production and handling. Where the entire supply is ordered at one time, the set, including one Program Booklet, will be sent for $1.75. Additional Program Booklets should be ordered as needed.

ident and is now treasurer of the society. He always comes to the meeting with something carefully prepared and worth saying. And his daily life corresponds so well with what he says that his words have a good deal of influence with the boys. He is assistant scout master of the troop in the school and sings in the choir. For the past three years he has been going every Sunday morning to a village a couple of miles away to teach the non-Christian boys and girls about Christ. It isn't always easy to get up early enough to get there for Sunday school and to stay through the regular church services, but he has done it happily and willingly and with splendid success.

This boy will probably never do anything very big or startling but his honest, straightforward life as a carpenter is just what India must have and if he goes on as he has begun, the influence of his life for the Master in this needy land cannot be measured.

The Senior Christian Endeavor Society at Damoh

The Second Generation

By DR. MARY McGAVRAN

"AND He took them in his arms and blessed them, laying His hands upon them."

My story begins twenty-six years ago, that is, my part of the story does because I came to India that long ago and came to Damoh so that I've known the Damoh Boarding School, or Orphanage as it was called in the days when the boys really were orphans, almost from the first. One of the boys who was brought from Bilaspur to start the orphanage here has been connected with the mission and church ever since. After finishing in the Damoh school he was sent out as a preacher and in the course of time took training in the Bible College in Jubbulpore, and went out again as an evangelist. His wife has been for many years one of our finest Bible women, working under Miss Kingsbury. For the last two years he has been pastor in the Damoh church, and that brings me up to today.

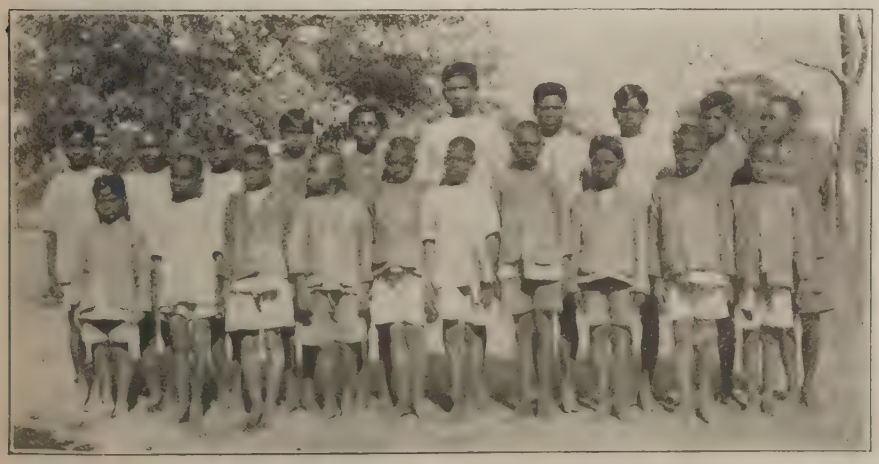
To begin again many years ago—two brothers came into the boarding school, went through and out into the world. The younger brother was graduated from high school and became a teacher. Later he took special training along his chosen line and is now in the Damoh mission school as head master of the middle school. This again brings me to today.

Alfred Aleppa has been connected with the boarding school all its life and has been for many years in the very responsible position of house father. This morning he had charge of the services. After the preaching was over he presided at the Lord's Supper and in the quiet following the communion he asked if there were any children who had birthdays—we treat all alike, from the tiniest little handful of a baby to the *Doctor Miss Sahib*, who has a birthday next month and will have to drop many *annas* as her offering. Two fine big boys went up, the sons of the two men I told you about. They looked so clean and so straight and so altogether as boys should look, that one couldn't help just looking and looking.

Alfred's eyes were dancing but there were tears in them too as he said "We knew their fathers when *they* were little boys," and he laid his hands on them and blessed them, asked God to keep them from the evil of the world, thanked God for all these boys and girls growing up about us, thanked Him for all the fathers and mothers who came from non-Christian families and now have growing up around them children who will never know any other than a Christian home.

We know of the evils and the temptations these children must meet and overcome, a little band of Christians in the midst of a land of non-Christians.

It seems very wonderful to us who have been here from the beginning to see so many young folks "coming on"—and very hopeful too. What must the church not accomplish with all this new life! Will you not, too, stretch out your hands across the sea and bless them—your love, your prayers, reaching them, and God?



Boys from Maudaha Who Are at School in Damoh

They are for the most part sons of new converts.

New Books

Wonders of Missions. By Caroline Atwater Mason. $1.50.

A survey of the great outstanding events of missionary history.

Book of Missionary Heroes. By Basil Mathews. $1.50.

Thirty-two stories of daring deeds, for young people, revealing the romance of missions.

Jungle Tales. By Howard Anderson Musser. $1.50.

Thrilling stories for boys and girls from the life of this missionary to India.

Jewels From the Orient. By Mrs. Lucy S. Bainbridge. $1.00.

All the world has become our next-door neighbor in these days. To know its homes and manner of living, its superstitions and worship, is part of a good education. To this end this volume of helpful, personal sketches of real people will have its own place.

The Bells of the Blue Pagoda. By Jean Carter Cochran. $1.75.

Isaac Taylor Headland has this to say about *The Bells of the Blue Pagoda*: "It is the best story of life in China that has been put out thus far. A million copies of it ought to be read by the young people of America. It is true to life, to every phase of life you touch. Nothing is overdrawn. All the characters are true to what has happened in recent years. Everything is true to life."

Woman's Missionary Societies and Circles

Program Helps

Bible Study

NOTE.—For our Bible study this month we are departing from our regular course at the request of some of the secretaries at headquarters, that something peculiarly appropriate may be in the hands of the woman's missionary societies for the special February meeting. We are therefore presenting an adaptation of a leaflet by A. McLean.

Woman and the Gospel

The Lord giveth the Word: The women that publish the tidings are a great host.—Psalm 68:11.

Guest Day Program

Missionary societies in all states are asked to cooperate in the observance of a GUEST DAY in February at the time of the regular monthly meeting.

The GOLDEN JUBILEE of our woman's organized work for missions will be formally inaugurated in local societies at this time.

Instead of the regular program, the following suggestions for GUEST DAY PROGRAM are recommended:

1. Use the regular order of service found in Program Booklets.
2. Make the business period very brief and businesslike through previous executive committee work.
3. The Bible lesson for the day should be the forceful reading of some great missionary passages from the Bible.
4. One effective talk on the regular program for the month should be presented, showing the need and the challenge for Christian work.
5. A strong talk or paper on "Woman and Missions." See article in January WORLD CALL.
6. "THE GOLDEN JUBILEE," announcement and statement of general aims.
7. Instead of "Missionary News Report," "Echoes from Everywhere," or "Hidden Answers," let members of the society state in brief, pointed sentences "What the Missionary Society has meant to me personally." (Guests should be strongly influenced by these remarks on the part of the membership, but they should not be publicly asked to join the society. Through a tactful and gracious individual approach during the social hour, or later, membership cards should be presented and enrollment secured.)
8. Brief announcement of the Shelton Memorial.

THE list of women who have played an important part in the propagation of the gospel, is a long and honorable one and their devotion and deeds are most worthy. To know a few of these women and to consider some of their deeds may be profitable for our devotion together. When Joseph and Mary presented the child Jesus in the temple, Anna, a prophetess, came in and gave thanks to God and spoke of him to all that were looking for the redemption of Jerusalem. Anna was one of the first to announce the advent of the Savior. Mary, his mother, had much to do with the training of her son for his great career. Under her instruction he advanced in wisdom and in stature, and in favor with God and man. We read in the Gospels that he was frequently entertained in the home of Martha and Mary at Bethany. John tells us of the woman of Samaria to whom he spoke at Jacob's well and who left her waterpot and went away into the city to tell of her meeting with him. John adds that from that city many of the Samaritans believed on him because of the word of the woman. We read of certain women, who having been healed of evil spirits and infirmities, ministered to him and his apostles. These and many others went up with him to the Passover in Jerusalem. When he was crucified they were watching from afar, and when he was buried two of them beheld the place where he was laid. At the end of the Sabbath, Mary Magdalene and Mary, the mother of James and Salome, brought spices that they might anoint him. It was to Mary that he appeared first after he arose from the dead, hence she was the first witness of the resurrection. Referring to the noble behavior of the women at that crisis in the early life of our Lord, one of the poets has said:

"Not she with traitorous kiss the Master stung,
Not she reviled Him with unholy tongue:
She, when apostles fled, could danger brave,
Last at the cross, and earliest at the grave."

In the time between the Ascension and Pentecost, women as well as men were waiting for the promised Holy Spirit. The author of The Acts, after giving the names of the apostles, added, "These all with one accord continued steadfastly in prayer, with the women and Mary the mother of Jesus and with his brethren." Women shared with men in the gifts of Pentecost.

The record indicates that among the converts made by the apostolic preaching there were many women. Thus, concerning the church in Jerusalem, it is said that believers were the more added to the Lord, multitudes both of men and women. So again when the people of Samaria believed Philip preaching good tidings concerning the Kingdom of God, they were baptized both men and women. We are told that when Paul and Silas crossed over from Troas to Philippi, they went on the Sabbath day to the river and spoke to the women who assembled there. And a certain woman named Lydia, accepting the gospel, became perhaps the first Christian convert in Europe. A little later Paul preached in the synagogue and some who heard were persuaded and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. In Berea "many of them therefore believed; also of the Greek women of noble estate." It was in the house of Mary, the mother of Mark, that the believers met to pray for the deliverance of Peter from prison. Evidently she was a Christian woman.

Women not only received the word of truth but did much to spread it abroad. In writing to the churches Paul sent greetings to fifteen women and to eighteen men. "I commend unto you Phoebe, our sister, who is a servant of the church that is at Cenchrea; for she herself has been a helper of many, and of mine own self." In the margin Phoebe is called a deaconess. It is plain that she was a woman of note in the church. It was to her hand that the apostle entrusted the Epistle to the Romans to be delivered to the church in the capital of the world. Again Paul wrote, "Salute Priscilla and Aquila, my fellow-laborers in Christ Jesus, who for my life laid down their own necks." It is a significant fact that Priscilla is named four times before her husband, while he is named first only twice. It is a remarkable fact that she is named at all, for it was not customary even in the New Testment to give the wife's name. It is likely that she was the abler and more forceful character of the two. Paul sent greetings to Mary who had bestowed much labor on the church in Rome; to Tryphena and Tryphosa, to Persis the beloved, who labored much in the Lord. "Salute Rufus the chosen in the Lord, and his mother and mine." One writer commenting on these last words spoke of them as a touch of delicate and affectionate remembrance, that has no superior in all literature. Another said, "This nameless woman had done a mother's part, somehow and somewhere, to the motherless missionary, and her loving kindness stands recorded now in the Book of Life."

Paul mentions Euodia and Syntyche, and says that they labored with him in the gospel. Writing to Philemon, a beloved fellow-worker, Paul mentions his wife, Apphia, "our sister." In another letter he alluded to Nymphas of Colossa and to the church in her house. In the Acts we are informed of a disciple named Tabitha or Dorcas, a woman who was full of good works and almsdeeds which she did.

History tells us what some women in the Middle Ages did for the conversion of Europe. Bertha, the wife of Ethelbert, the king of Kent, was a Christian and had her own chapel in the palace, and her chaplain. It was largely through her influence that the king received Augustine and his associates when they undertook the evangelization of England. Ethelburga, the wife of Edwin, the king of Northumbria, was a Christian

princess, and exerted her influence in favor of Christianity. Clotilda, the wife of Clovis, the king of France, was a Christian. It was through the influence of Olga that Russia accepted the faith of Christ. Women assisted Patricius in his work in Ireland. The most noted of these was Saint Bridget of Kildare. She and others visited the sick, relieved the poor and taught the people. Other women went to Germany in the time of Boniface. There was no peril that these devoted women were not ready to face, no hardship they were not ready to endure. It could be said of them, as was said of Paul and Barnabas, that they hazarded their lives for the name of our Lord Jesus Christ.

Time fails to speak of the noble women who in recent times have assisted greatly in spreading the gospel; of Mrs. Wharton, Miss Graybiel, Miss Boyd, Miss Kingsbury, Miss Kinsey, and all that long list of noble women who have consecrated all they have and are to the extension of the Kingdom. May we today be worthy of following in their train!

C. M. YOCUM.

Enlisting Women for Service

By MARY J. JUDSON

THERE is no other agency at work in the church that has within it such possibilities for the development of women as the missionary society. It enlarges the intellectual life as well as the spiritual. It is capable of doing all that "the club" can do and a great deal more. To enter it with a whole heart and a determination to understand the needs to which the society ministers, is to put oneself in line with that which is highest and holiest, for there is nothing that so brings out the best that is in us as to work for the highest good of others.

One of the aims of our Jubilee year is the enlisting of fifty thousand women who have never known the joy of this service. Much of this will have to be done by personal solicitation. Women who are not members of the society should be invited to attend the meeting, and members who have cars should go after the women whom they have invited and do all they can to show them a happy time. It may not always be best to ask them that day to join the society, but a little judicious cultivation will be almost sure to bring the desired result. A great deal depends upon having an interesting and inspirational program. The reading of long articles should be discouraged, especially of printed matter. The apology that "this is so much better than I could write" will not get the reader or her hearers anywhere. Information about the missionaries and their work is always interesting. The personal touch is what is needed. Make it warm, vital and life-giving.

The financial obligation should not be given too much emphasis in the beginning. Let the thought of your heart be, "I seek not yours but you." For when the heart is given to the work the treasure is sure to follow.. We follow One who "so loved that he gave." Now, as then, giving is a proof of loving.

"We lose what on ourselves we spend.
We have as treasure without end
Whatever, Lord, to thee we lend,
Who givest all."

The "Kingdom-Extending" Program of Southern California

By MRS. EVA N. DYE

THE idea underlying the missionary education department of the state board of Southern California is the coordination of the work in all departments having to do with educational and life guidance opportunities. A central committee under the chairmanship of a member of the state board unifies the whole program of missionary education in the state by working through district and local church committees. In one church alone such a plan has resulted in substituting one committee for thirteen different agencies working independently along these lines.

For 1922-1923 Southern California has chosen as its challenge to the churches the slogan: "Every Christian a World Christian"; and the aim for every church:

1. A united missionary cabinet.
2. Church-wide missionary education.
3. A church-wide school of missions.
4. Increased missionary giving.

A trained leadership is the essential for carrying out successfully such a program. Provision for training is made through the young people's summer conferences, the Los Angeles summer school of missions, the Asilomar missionary education conferences and the state convention training school. For two years we have been holding summer conferences for our young people and this year we added special classes for the adult leaders who accompanied them.

Asilomar is one of the many missionary education conferences held over the United States. To this conference was presented in 1917 the school of missions idea, after its first successful working out in the Pomona church. Here normal classes are held for the leaders in the missionary education program of the local church. To give one example, the First Christian Church of Los Angeles selected the dean and faculty for the church school of missions to be held this fall and sent them all to Asilomar together with the missionary superintendent, chairman of the united missionary cabinet, pastor, director of religious education and superintendent of the Bible school. Is it any wonder that the school of missions just concluded had an enrollment of 200 or that every department of the church is equipped with missionary education material? Mem-

(*Continued on page 50.*)

Announcements for Guest Day

The announcement of the Golden Jubilee is meeting with most encouraging and hearty approval. Reports indicate that Woman's Day was observed in more churches than ever before.

The next big event in connection with the Golden Jubilee will be Guest Day which will be observed in February. Many societies make every meeting a Guest Day, but the February meeting should be a very special one in honor of the Golden Jubilee. See the suggested program in this issue of WORLD CALL.

Attractive invitations for the woman's societies and circles have been prepared and can be secured from the St. Louis office at ten cents per dozen. Any woman feels honored when she receives an invitation by mail and, if necessary, will make an extra effort to respond.

As we launch the plans to "build for the future," we must of necessity enlarge first of all our base of supplies. This can be done only as every woman in the church is brought to realize she has a personal responsibility for the world's needs, and gladly says "I will" take my place in the missionary work. The success of the Golden Jubilee will depend on the way we enter into the plans for this Guest Day and other special occasions that will be announced later on.

Remembering the past, we build for the future.

I WILL.

Hidden Answers

1. Where was the first Christian college?
2. What is the great objective of the Board of Education?
3. What are some of the fruits of our colleges?
4. Tell about the Indian church.
5. What great need confronts society today?
6. What Memorial Fund is being planned?
7. What immigrant boy achieved a position of honor?
8. Give the story of the origin of the Christian Woman's Board of Missions.
9. What is the real triumph in the education of Helen Keller?
10. Tell of a daily vacation Bible school in China.
11. How was mother love in India rewarded?
12. What great problem is the church in China confronting?
13. What blessings have come to the Bible Training School in China during the year?
14. Muncie, Indiana, sent in 209 subscriptions for WORLD CALL week. How many did your church send?

The "Kingdom-Extending" Program of Southern California

(*Continued from page* 49.)

bers of the official board ascribe the last year's missionary record in giving, the greatest in their history, to the influence of the church school of missions.

In connection with the state convention each year, a church-wide training school is held in religious and missionary education. This year six classes were held daily, five normal classes in the current mission study books for the various ages and one class for leaders in the missionary education movement. The total number enrolled in all these classes was 400, with an average attendance of 318.

The next point of contact is the series of district rallies, through which supplies and literature for the year's work are distributed to each church and a detailed outline of the year's program is presented with ample explanations. Of the churches represented in these rallies, five-eighths signified their intention of holding a church school of missions in January and February, which is nearly one-fifth of the aim for our whole brotherhood. Pomona, where the idea originated, is just completing her seventh session. In December a special state-wide campaign will be put on to assure reaching the aims adopted.

Of the vocational guidance carried on under the state department of missionary education much might be written. More than four hundred young people have dedicated their lives to whole-time Christian service and hundreds of others have decided whatever their vocation or profession they will make it definitely Christian. More than seventy-one are already at work, sixteen as missionaries in foreign lands and many others in the ministry, in Y. M. C. A. work, or serving as chaplains, evangelists, on the faculty of Christian colleges and on the home mission field. An increasing number of young people are finding their way to college to secure special training for their life work. As the best preparation for service is service, each recruit is urged to undertake some definite task in the home church or community. This fall these groups and scattered individuals are studying Charles Darsie's *The Art of Winning Folks*, preparatory to the local evangelistic campaigns.

A challenging program, a united plan of promotion, a systematic development of trained leadership, these are the factors by which Southern California is striving to train a generation of world Christians.

Mrs. B. J. Radford

Thought to be the first president of a local woman's missionary society among the Churches of Christ

A Bit of History

THE church in Eureka observed Woman's Day on November 19, because on that day it could have the presence of Mother Ross. Eureka claims a prescriptive title to her since it was here that she for many years as matron of Lida's Wood, the girls' dormitory of Eureka College, acquired and earned her maternal brevet by wisely and affectionately mothering some three or fourscore college girls annually. Mother Ross in her address made mention of the honorable part which the Eureka church has taken in the inauguration and promotion of the work of the Christian Woman's Board of Missions. A brief account of that church's contribution to the inauguration of this work might be of interest and profit to the brotherhood at large.

Miss Elmira J. Dickinson

In the summer of 1874, Mrs. Scott, a Baptist missionary to Burma at home on furlough, came to Eureka to visit her cousin, Miss Elmira J. Dickinson. Her visit kindled much interest among the women of the church and they called a meeting to hear an address from her. It was well attended and enjoyed. A few days after the departure of Mrs. Scott, Miss Dickinson went to see Mrs. B. J. Radford, whose husband was then pastor of the church, to talk over the subject so near to their hearts. After a long and earnest interview, as they were standing at the door, woman fashion, for a few final threshold words, Mrs. Radford said, "Why can't we have a woman's missionary society here?" Miss Dickinson replied, "That is just what I wanted to hear you say." They then and there instructed Mr. Radford to call, on the next Sunday morning, a meeting for that purpose for Sunday afternoon. Three women assembled. A like call was made for the next Sunday, when five women responded. Nothing daunted, they made a third call and there were sufficient present to organize. Mrs. Radford was chosen president. This is believed to be the first woman's missionary society among the Churches of Christ.

The leaders pushed the work so enthusiastically that by the time of the convention of the American Christian Missionary Society in Cincinnati, in 1874, they had gathered fifty dollars and dispatched it to the convention by a delegation headed by Miss Dickinson, with instructions to urge the formation of a national woman's society. In case of failure, the fifty dollars were to be turned over to the American Society. This sum is believed to have been the nest egg of the treasury of the Christian Woman's Board of Missions.

The honorable part which the Eureka college and church had in developing the work of the Christian Woman's Board of Missions may be seen by remembering that Mrs. Caroline Neville Pearre, the leader in its organization, Miss Dickinson, her most efficient helper, and Mrs. Nancy Ledgerwood Burgess, all received their education in Walnut Grove Academy and Eureka College, its successor.

A Letter from Dr. Dye

WE are in the land of Africa. We have passed the Monrovian coast but did not call there. In these waters our sainted Jacob Kenoly gave his life trying to provide food for his boys. If the net had only been larger and more money at hand to furnish him supplies, we might still have his great spirit to minister for us on this barren coast. So little has actually been done! So much waits yet to be accomplished! This colony of Dahomey-land, toward which we are hurrying, is entirely unevangelized as far as I can find out. Six passengers land here from this boat for commerce and adventure; one hundred seventy for the great Soudan and rich west Sahara Desert, but no messenger of our Christ there. It makes me wish that I could be two men and that our church could multiply its forces by two or three in order that we might take advantage of the opportunities and help more fully to answer the needs.

We have had a series of heavy tropical showers. The coast is hidden most of the time in fog and dark clouds, typical of the dark cloud of superstition and fog of ignorance that covers the people of this dark continent. It was pitiful to walk through the streets of Dakar, teeming with people and alive with big business enterprises with an Overland and Ford agency doing fine business and taxicabs at your service, and see many of the people in the native town plastered with fetishes and hav-

ing no one to tell them a better way. I longed to be able to tell them of things more worth while and of a hope beyond this life. The children followed us, bright, eager, lively, undressed, many of them. Not a single messenger of our Lord; theirs too, if they only knew him.

Mohammedanism is there. The mosque stares one in the face and laughs at our little faith and devotion. Here kneels a big Senegalese on the deck of the steamer, and next we find him at the wireless sending a message to his people. He hides his face that we may not get his picture and thus steal his spirit, and presents to these children of the desert and its rich oases his lie of religion. It stirs one's blood to think of him as the only hope these benighted people have. Can we not hasten, we who have a living gospel of a living God? Will not the church pour out its wealth to match the lives ready and waiting to go?

ROYAL J. DYE.

Elizabethville, Africa.

The Acts of the Disciples in Rath

By J. N. BIERMA

I WANT to tell you about the glorious "Fourth" we had here in Rath. Instead of hearing the usual explosion of crackers and the firing of anvils from the village blacksmith's shop at daybreak, I just recalled the "Fourth" mornings of my childhood days. Instead of the parade of the small home town, I enjoyed the coming and going of the strangely dressed Indian villagers who were coming to see me about their Farmer's Credit society business. And later, instead of helping in the preparation of the platform for a patriotic orator, I was busy getting five cloth looms set up for the opening of a weaving school which the *Shanti Sabha* (Peace Society) asked me to manage.

Miss Furman went in her ox *tonga* as usual to her *zenana* work in town and after her return prepared a surprise for our preachers and Bible women. We had announced a co-workers' meeting at her bungalow at 4:30 in the afternoon, but had not told them there was to be a "tea." The table was decorated very appropriately with English and American flags and each one of the eleven places had a beautiful tissue napkin in our national colors. After a few patriotic pieces on the victrola we went to the tea table with proud hearts, for while the Star Spangled Banner was being played we were enjoying the beauty of our silk flag spread out on the table.

When the happy fellowship of the tea table was over, we all moved to the housetop for the co-workers' conference. Our senior preacher, Jacob Massey (known as Yakub Masih in G. L. Wharton's time) took charge, and after a song, Scripture reading and prayer, each one of the workers was called upon to give a short report of the last few months' work. Let me introduce these workers in the order they were called and tell just a little of what they said:

William Rol, who is still a bachelor, graduated from our Bible College a year ago last May. He said in part: "Since moving out to the village seven months ago, I can say that I think the primary school I started there has been the greatest opportunity I could have found for teaching morals, sanitation and practical religion. After line upon line of teaching against gambling, given both to the boys and to their parents, the school boys threw away their *kauries* and vowed never to play for 'keeps' again. Following the spring harvest, I have gone to wedding parties in nine different villages and have repeatedly met men who remembered the 'Jesus teaching' of the touring evangelists of former days, and who had bought gospel portions. They said they were thinking a great deal nowadays along the lines of Christian teaching." He said that the wedding parties offered great opportunities for the use of a magic lantern and that he often wished for one.

Sumer Singh is married and has four children. Since living in the small village of Behar for two years he has seen great changes. Prejudice and opposition have been broken down by lowly service. Medicines have been given, sores have been dressed regularly for periods of from two days to fourteen weeks, and it is wonderful how the Lord has blessed his efforts at healing. He told how he had been asked to help the farmers get the needed canal water for their sugar cane crops and had walked several miles to see a canal officer in behalf of the farmers of the village. He told how he had used his muzzle-loading shotgun in a temperance campaign. Especially in times of festivity like marriages, the villagers like to fire off a gun, and all the villagers longed for the privilege. He made it a fast rule that any man who drank liquor would be debarred from the pleasure of ever firing the gun. As a result there is scarcely a man left in the village now who will touch liquor. He feels that his primary school for boys is valuable principally in that it furnishes a point of contact with the town.

Ghasi Ram, evangelist, who works in the villages around Rath and also in the town, reported that he had sold several books during the month. Several villagers had asked why the touring work had not continued through the district as in previous years, and had said, "At this time we need your teachings very much." These were the words of one who had in former years been very much opposed to Christian teaching. In Panwari, where he went one day, he found a much more friendly spirit, several Hindus and Mohammedans inquiring if the preachers had made food arrangements for the day and offering to provide for them.

Jacob Massey reported his activities in connection with the homes and families of *mohullah* (town-ward) Sunday school children, with the homes of the members of the cooperative credit societies, with the subassistant surgeon of the government dispensary in looking after the sanitation and health of the town and his activities in connection with the work involved by being secretary of the board of directors of the public library. He mentioned how a young Hindu had fearlessly stood up and championed the cause and reputation of the Christians in a meeting of the *Arya Samaj* held here in the town. He also offered some valuable suggestions to the other workers as to how they might better keep a tabulated account of daily and monthly activities.

Kamni Bai, a Bible woman and the wife of a Christian farmer, spoke briefly of the outlook, being so much more encouraging now than five years ago.

Khargi Bai, a Bible woman, partially blind and wife of a partially blind man related many experiences she and her husband had had during the past two years out in a village, the birthplace of her husband. She told how unwillingly and with much weeping she had taken up village life but that she is now glad they have had the chance of teaching the simple, village folk.

Dina Bai, wife of Jacob Massey and our senior Bible woman, stated briefly how accessible the homes of the town now are to the teaching of the women.

Laltiya Bai, wife of Sumer Singh, and a Bible woman, gave a glowing picture of the changes for the better among the women of Behar, and how the love of Christ, shown in lowly service is winning the hearts of the villagers.

A Village Crowd in Rath at an Evangelistic Service

Social Service at Butler

By FLORENCE HOOVER

PEOPLE sometimes shake their heads over the college students of today. What happy, carefree creatures they appear to be, pleasantly passing the four best years of their lives in study and companionship with other young people like themselves. "Do they ever think of conditions about them, of what is taking place in the world outside?" we ask. And we wonder if they assume any responsibility in the task of improving these conditions, or of making this confused old world of ours a little brighter place in which to live. If a group of girls in Butler College are typical of modern college students, and I see no reason why they are not, surely we may feel much encouraged as to the "others-consciousness" of our young people.

Butler is located in Indianapolis, which, if not quite as large as New York, is a real city, with its full share of human suffering and want. Thirty-six charitable and welfare organizations are trying to meet this need. But with their limited funds they could not begin to carry on a real, constructive program of work without their staffs of volunteer workers. Since the opportunity for volunteer work is so unlimited in Indianapolis one of the definite tasks of the Young Woman's Christian Association of Butler College is the recruiting of Butler girls for this volunteer work. A social service department of the Y. W. C. A. has been built up, and at the present time, at least fifty girls are doing definite work under one of the organizations of the city.

Work at Christamore Settlement seems to Butler girls as old as time itself. Butler College founded the Christamore settlement school in West Indianapolis years ago and girls from Butler have always assisted with its work, usually as advisors to clubs of children. While these clubs are organized primarily for recreational and educational purposes, through them it is hoped that the leaders may give these foreign children a glimpse of the finer things of life. The Christamore Christmas party is always a memorable event. Dolls daintily dressed, books and games gladden more than one youngster's heart at the party, which Butler girls make possible.

Some students are especially gifted along musical, dramatic and artistic lines. These fortunate ones have plenty of opportunity to use their talents in the various programs which the college puts on each year at Sunnyside, the Old Ladies' Home, and other places, where they can bring happiness to those that are less fortunate.

Pioneer work was done by a Butler girl at Flanner House last year. Its work is among the colored people of the city, and with the increasing seriousness of the Negro problem in Indianapolis, Flanner House has real work on its hands. This Butler student organized a club of younger colored girls and served in an advisory capacity to the group throughout the year. Calling themselves the Rosebuds, these girls managed their little organization entirely for themselves, and under the leadership of the student from Butler, they learned sewing and studied matters of health and personal cleanliness.

Two different types of work have been carried on by Butler students at the City Hospital. Juniors and seniors particularly interested in sociology may do case work, which is the visiting and keeping in touch with patients after they leave the hospital. By calling on former patients in their homes, information as to family and living conditions, proper medical attention for the patient and his improvement, is obtained, all of which is kept on record at the hospital. And encouragement is given during the period until the patient can be employed. The other type is entertaining convalescing patients at the hospital. Particularly interesting to Butler girls is the work in the children's ward, telling the little tots stories, teaching them to play games and to make things. Older people who are ill also enjoy attention so that reading and visiting with them is a part of the work. In one instance a Butler girl taught an invalid man, permanently confined, to weave lamp shades and baskets, until he became so skillful as to be partially self-supporting.

The Y. M. C. A. at Butler was the first student group in this country to take definite steps in the promotion of student-industrial cooperation. In this they sought to bring about a closer relation and better understanding between groups of students and industrial girls in Indianapolis. While not strictly social service work, it has meant doing away with barriers existing between the two groups of girls, so that they might better work together in the Young Women's Christian Association of which they are all members. This has given an opportunity to girls of widely differing experience of knowing each other and of exchanging their viewpoints in the study of common problems facing young women of today.

You may ask what is the value of college girls dabbling their fingers in affairs outside of their studies and college interests. As one of the students at Butler who is interested in social work, I would say that it is most valuable. Even though comparatively little has been accomplished by these student girls, yet the eyes of these few have been opened to conditions under which people live. And seeing a bit of the darker side of human existence, we girls have wondered why such conditions exist in our cities. We cannot help but feel that religion is not primarily concerned with dogma and creeds, but with everyday Christian living and an application of the teaching of Jesus in our relationships with others. Yes, college students these days are beginning to lose their complete thought of self in the development of an "others-consciousness," which means alertness to conditions about them and a desire to make this world of ours more like the Kingdom of which Jesus taught us.

Mountain Vision at Livingston

By RAS VAUGHN

LIVINGSTON ACADEMY is located among the foothills of the Cumberland Mountains, where educational advantages have always been few. The school is surrounded by beautiful hills and pinnacles that point upward to God. There is no place where the sun rises with more beauty or sets with more splendor than here in the foothills of the Cumberland Mountains. Not long ago a group of us boys went to the mountains on a camping trip. One night we were lying around, watching and talking about the stars, when one of the boys said, "I had always thought that probably Darwin was right and that there was no God, but now I know there is a higher power back of all that," referring to the heavenly bodies. I believe that the Christian has more influence in a place where everything in nature keeps one continually reminded that there is a higher power which rules the universe.

Every day the students are all assembled in the main chapel for a fifteen minute devotional period before going to classes. We sing a few songs, the principal or one of the teachers reads a chapter from the Bible, followed by prayer, after which we go to our day's work in a truly Christian atmosphere. After dinner each evening the devotional exercises are in the hands of one of the students, who reads from the Bible

Butler-Wabash Football Game at Irwin Field, October 28, 1922

The Y. W. C. A. Cabinet at Atlantic Christian College
Around which the religious work among the women of the college centers.

and then leads in prayer or asks some one else to do so. From these exercises they get practical experience in reading the Bible, and also are continually reminded of the fact that all our material comforts come from God.

The boys and girls of the mountain sections of the South crave the sweets of knowledge. They are ready and willing, not only to work with their brains but also with their muscles to pay their school expenses. We have girls here who pay their way by washing dishes and cooking. The boys pay a part of their way at such work as firing furnaces, sweeping class rooms, and doing farm work. Give these boys and girls a chance for a Christian education and they will be the builders of a New South. Someone may ask, "Why a Christian education?" The answer lies in the fact that no difference how good an education a man may have, he cannot reach the highest plane of citizenship until he has made the teachings and ideals of Jesus Christ a dominant force in his life. It is during school age that the habits and character of life are formed. Therefore it is very important that a boy or a girl be in a Christian school during this period.

At the beginning of the school year, a boy came to Livingston Academy from an illiterate mountain home. He had formed that habit so common to boys of his age, of continually cursing, and nothing delighted him more than to get out with a crowd of boys and tell "smutty" stories. In class he was restless and inattentive and his memory was bad. Today he seldom curses and instead of telling offensive stories, he is discussing Bible stories with the other boys. He is interested in his classes as well as understands, reasons and remembers. This change was brought about by the patience of his Christian teachers and by the study of the Bible as a required subject. If you should enter his room, you would see the motto on the wall, "I'm Third." The interpretation is: God first, others second and me third. This boy has found his real self. He holds ready for use all the powers that God has given him.

The greatest call of our age is for efficient leaders. The young people of Livingston are receiving the best of training for such work. In Christian Endeavor they are learning to organize and conduct meetings, lead in public prayer and discuss progressive Christian methods. At present our committees are planning to organize Christian Endeavor societies in some of the churches in the surrounding communities. We are learning the advantages of organization and cooperation in the church as well as in the business world. The Lookout committee will not let a new student rest until he comes out to a meeting. A visitor means a new member.

The spirit of self-sacrifice as taught by Christ is lived in Livingston Academy. No teacher is ever too busy or too tired to help a student in any difficulty. In fact, they are living examples of unlimited devotion to duty the year around. They sacrifice their own pleasure at any time to further the interest of the students. The students soon catch the spirit and begin to sacrifice their own individual whims for the good of the school as a whole.

The senior girls' Sunday school class raised fifty dollars to be spent by the church board as they saw fit. The boys saw that the church needed a pulpit Bible. They are raising money for that now and for other needs. The boys and girls who are doing these things while in school will do great things when they go back to their home communities. They will resurrect churches that have been dead for years. They will organize Sunday schools, Christian Endeavor societies and missionary societies. Of course they will have to face criticism but they are being trained to face it without fear.

It is utterly impossible for anyone who has never been to Livingston to know what a tremendous influence the school is having for good. Yet, with the present equipment, the school can do only a small part of the work it should do toward educating the million boys and girls of the Appalachian Mountains. We invite the aid, assistance and cooperation of all who are interested in a better citizenship, not only for the mountains, but for America and the world.

A Deputation Team from Culver-Stockton

By LUCILLE MERRILLE COUNTS

"HURRY up, Julie, and bring your Bible, I hear the car coming up the hill,"

We waved good-by to the matron as we joined the group awaiting us at the drive. Soon Professor —— and his wife drove up and we got in the car and were off to a near-by town to take charge of church services. It was a wonderful Sunday morning and the glory of the day seemed to inspire us for better work. The little church we were going to was in a small town and had had no pastor for quite a while but the church school was running well in spite of disadvantages.

The car drove up to the church just in time for us to join in the first song. We scattered out to the different departments of the school for the morning lesson. After that, Professor —— preached the morning sermon and the rest of us helped with the music. In the afternoon we assisted in a baptismal service in the Mississippi River. Then that evening we met with the Endeavorers. While there we became interested in a very sweet girl whom we influenced the society to send with our delegate to the state Christian Endeavor convention which was to be held the following week. At that convention she signed the Life Recruit pledge, and, although she had been out of school several years, entered Culver-Stockton the second semester. She has finished the academy work and at the present time is an outstanding college freshman, preparing for more efficient service for our Master. We feel proud and happy that we had a little part in helping this girl to find her life's work.

But finding this earnest worker was not the only result of our day's work. One of the students preached the evening sermon, "The Life of Christ." It was a wonderful message. He so succeeded in touching the heart of one of the girls who had gone over with us that she gave her life to Christ. We came home from that meeting feeling very glad and happy. On the next evening

The Fellowship Club at Atlantic Christian College
It includes faculty members who are ministers and all students, men and women, who are preparing for definite religious service. A number of nearby churches are served by the ministers in the group.

we had a little service in Culver parlors, attended by all the dormitory students, preparatory to her baptism, at which the invitation was given and another girl accepted Christ. Their acceptance of Christ has had not only a profound effect on us, but it has affected the college life in general. One of the girls especially became a leader and has had a very wholesome influence on the social life of the college.

I have told of only one of the trips we students make to smaller churches. These neighboring churches are ministered to by the "preacher boys" and professors, who are ministers, but often we laymen get a chance to help too. But we have much work to do on the campus. Besides regular work, literary societies, and clubs, our Y. W. C. A's and Y. M. C. A's are having regular programs and vesper services. The student volunteer band carries on in connection with its regular work a foreign missionary study class. The ministerial association offers practical suggestions not only to men studying for the ministry, but to women interested in pastoral work. The local Christian Endeavor society is led by college people and has besides its regular meetings two Expert Endeavor classes, and a home mission study class. The latter is proving very popular. The local church school which is exceptionally well organized depends upon college folk to take charge of responsible offices, as well as make up a large part of the attendance. We are happy in training for more efficient service for our Lord.

Industrial and College Girls

By Sara Baker

AN interesting phase of the work of the Y. W. C. A. at Bethany is the attempt to bring closer together college girls and industrial girls. Last year a week-end conference was arranged in Wheeling so that the college group might visit the factories and see under just what conditions industrial girls have to work. And a week-end conference was held at Bethany with the recreational side uppermost but with a very earnest discussion of problems common to girls whether college or industrial.

This year the Bethany girls are going to carry on this work and the friendships which were formed last year are the basis for this year's work. A threefold plan has been worked out for developing the spirit of fellowship between the student and the industrial girl.

1. Industrial exhibits we believe will prove very beneficial. In many cases students are woefully ignorant of the actual processes and results of many industries, so the industrial girls will exhibit their work and explain the intricacy of it to the college girl.

2. Week-end parties were worked out very successfully last year and will be tried again this year. This gives the student a chance to meet and know the industrial girls in their own environment and the industrial girls an opportunity to come in close contact with campus life. Both discussion and social activities have a part in these week-ends.

3. Cultural classes dealing with art and literature of various countries, dramatics and music will be used. In this way the college girl can try to pass on to the industrial girl a little of the knowledge she has acquired.

A Group of Filipino Students at the University of Illinois

Taught by Mrs. Lyman J. Carlock, whose husband was Judge Advocate of the Philippine Islands under President McKinley. She is indeed "mother" to these Filipino students in the strange life of a great American state university.

Foreign Service at Home

By Viola M. Rockett

CALIFORNIA SCHOOL OF CHRISTIANITY believes in practicing the Christianity that it preaches. Of the student group of about eighty young men and women, a large percentage are preparing for definite Christian service and an important part of that preparation consists of active service during college days. Among the places where students of the California School of Christianity may be found are the children's ward and the old people's ward in the county hospital; in the Mexican mission where a class in home making for women is being conducted; in the churches in and around Los Angeles, where the students are acting as pastors, directors of religious education, or as superintendents and teachers in the church school.

Especially interesting is the work among the Japanese. In the Japanese Christian Institute, a class is being conducted five afternoons a week where Japanese women may study English and learn American ways; on Saturday afternoon a week day church school is carried on with a great educational and religious program; and on Sunday a church school of one hundred thirty, graded since October, is under Japanese leadership but is eager to use American assistance. At Gardena a Sunday afternoon Bible school holds interested about fifty Japanese children. In all this work students of the California School of Christianity are taking an active part.

A Class in Domestic Science, Lynchburg College, Lynchburg, Virginia

Social Service at Ginling College, Nanking, China

By Wei Hsui-djen

WHEN Ginling College was opened in the fall of 1915, there were only nine students. As these pioneers walked around the neighborhood, they found many children who were not going to school largely because of poverty. They made up their minds to fill that gap, so they opened a day school. They took the training for citizenship and a wholesome life as their specific aim in opening the school. It is a lower primary school and its name means "Cultivating of the young along physical, mental and moral lines."

This institution is under the social service department of the college Y. W. C. A.

A student of the senior class is elected as principal and serves for one year. Members of the Y. W. C. A. are responsible for the existence of the school. Because of the smallness of the present school building, now we have an enrollment of twenty-three. Most of the children are very bright and active. They enjoy their school life a great deal. In the curriculum, we provide for instruction in Chinese, arithmetic, geography, Chinese history, nature study stories and hygiene. For these subjects we have a paid teacher in charge. We also have students from the college to teach singing, drawing and physical education. English is given as an elective. Some children's magazines are supplied for them to read.

The school is kept in close contact with the neighborhood by having mothers' meetings. The results of the children's work are shown at that time. The children are asked to sing, and we usually have talks on hygiene. The meeting is usually characterized by informal conversation between teachers and parents. The school has twelve alumnæ now, who are all pursuing their studies in higher primary schools. Some of them enter directly as sixth grade students. This certainly adds glory to their alma mater.

Another branch of social service work in Ginling is the servants' meeting in the evening. The servants are divided into four classes. The beginning classes study the characters, and the advanced class studies the Bible. All men and women of the household come to study for half an hour. Every Sunday evening, there is a special meeting conducted by a member of the college faculty and a student. They are very much interested in the meeting and put their greatest efforts in learning the hymns and the characters. This meeting is certainly evangelistic in idea. As a result, five of them are Christians. But still we are looking forward for that great day when all of them will be the citizens of the Kingdom of God.

The People's Schools of the University of Nanking

By Ch'en K'eh-ching

THE writer attempts to give a brief account of the People's Schools conducted by the students of the University of Nanking. The Schools were begun early in the spring of 1914, with the aim of helping some of the large number of persons living near the University who are poor and unable to receive education. It is to be noted that in China the urgent need of adult and extension education has been made clear in recent years.

The People's Schools have as their purpose the producing of a greater number of good and efficient citizens. Their work is conducted under the direction of the educational committee of the university Y. M. C. A. The finances of the schools are managed as a separate enterprise, though under the auspices of the Y. M. C. A. The whole student body of the university participates enthusiastically in the various activities of the schools. During the past spring term, there were in operation seven schools, with a total enrollment of three hundred pupils. Those whose ages are between seven and forty are freely admitted, and books, stationary, and what not are provided by the Schools free of charge.

The students of the People's Schools are divided into two groups: junior and senior. The courses of the latter are Chinese, Ethics, General Information, Use of the Abacus, Arithmetic, History, Geography, Character Writing, Phonetics, Letter Writing and English. In the great Imperial Dictionary of K'ang Hsi, there are about 40,000 characters; in Giles's Dictionary of the Chinese Language there are 10,925 characters; and in the telegraph code about 7,900. It is impossible for the common people to get hold of all of them but a knowledge of 600 of the most common would be sufficient for them to read and write. The textbook for Chinese being adopted in the Schools is the "Reader of 600 Characters for Public Education."

The great problem that the church in China confronts is how to preach the gospel to the mass of unenlightened people. Simply appealing to the heart is apparently not enough, and reaching the mind is of equal importance and necessity. Thus the common people as well as illiterate Christians with a minimum amount of preparation and in contact with Christian students might easily accept Christianity and develop it adequately, because they can dig out the truth for themselves from their Bible reading. In applying the principles of Christ, the university students desire to extend the benefit of the education that they get.

The Tenth Class to Graduate from Wuhu Academy

The Wuhu Academy is a union institution supported by the Advent Christian Missionary Society and the United Christian Missionary Society. It has grown within the past three years from a school of a hundred students to a school of 230 students. Two former students are now studying in the University of Chicago, three are pastors of churches, some fifteen or more are teachers in high and primary schools, and many others hold good positions in business and in the postoffice and customs service.

Five of these graduates are Christians and two of the five are pledged to Christian work. This picture was taken just prior to the departure of C. A. Burch and family for America on furlough and was presented to Mr. Burch, with a silk banner, as a token of the appreciation of the class for the work of their principal.

Echoes From Everywhere

Evangelistic Campaign For Japan

You will be glad to rejoice with us in the baptism of one of our school boys and the confession of one of our kindergarten teachers. Last Saturday we had the young men of the church at our house for a meeting. Sixteen were present, the best meeting of its kind I have ever seen in Japan. In five or ten years these young men will be leading business men in Osaka. They were trained in our Institute and hence we are very proud of them.

Miss Robison who was appointed to the Institute when Miss Palmer was assigned to Tokyo will be with us soon. We are glad to have her and think she will fit in nicely with the work of the Institute. Miss Garst is visiting the kindergarten work in Osaka and speaking at our schools and women's meetings. Her speeches in English at the schools and her Japanese at the kindergarten and churches have been well received. Her Japanese is so natural and so easy to understand. Second-termers have a great advantage. Miss Douglas is getting at the work with the kindergartens and also studying the third year of the language course and doing fine work.

Plans are on for a great forward movement in evangelism. The mission has just called Mr. Kimura, the Billy Sunday of Japan, to lead a campaign for six months, visiting all our stations. We hope this will mean a spiritual growth to the church.

W. H. ERSKINE.

Osaka, Japan.

"I Will Maintain" Campaign a Success

The largest day's income for benevolent purposes collected in any one day in the history of the Methodist Episcopal Church and possibly of any denomination in the world, was $1,282,529.95, which was collected and deposited in Chicago banks on October 31. The total receipts for church benevolences for the year ending October 31, were $13,909,299.21, and the total receipts for October $4,225,141.36. "This remarkable result is due chiefly to the success of the 'I will maintain' campaign of that church which was founded on prayer and conducted with prayer mixed with hard work," according to Dr. R. J. Wade of the Committee on Conservation and Advance.

A Point of Contact

During the month of July the Sunday school lessons were concerning the life of Joseph. As the conditions here are so much like those of Joseph's time the older folks as well as the children took a keen interest in them.

July was vacation time for the schools and nothing was done but prepare books for the beginners' classes. All this work had to be done by hand. One of our school boys and Dr. Shelton's Tibetan teacher are doing the printing. Several new children have asked permission to attend school during the next term.

RODERICK A. MACLEOD.

Batang, West China.

Showers of Blessings

Tangible expressions of interest in the children have come to us in the form of many substantial gifts, and not least among these is the gift of William H. Elliot of outfits for our boy scouts which consisted of blouses, trousers, belts, hats and socks. There were seven Boy Scouts in all. Another gift was that of J. M. Tompsett whose custom it is to give to the nursery children at the beginning of each season a pair of new shoes.

A real treat of apples came from our people in Granite City. Three gentlemen, two of whom were Mr. Goble and Mr. Scott, brought the apples to the children last Sunday. When the ladies were here sewing we told them about traveling through Illinois and seeing the ground carpeted with red apples. The ladies decided that they would make an effort to get some of these red apples, and the result was the donation which came in Sunday. The gentlemen had the pleasure of seeing the children have all the apples they wanted to eat for once. The annual carload of provisions from Randolph County is just now being stored away for winter use.

BETTIE R. BROWN.

Washington Quartet Records Ready

The Vermont Avenue Christian Church, Washington, D. C., announces that the records made by its male quartet at the recent Winona Lake convention are now ready. This quartet, composed of P. G. Ledig, W. E. Braithwaite (director), W. S. Haynie and B. A. Lineback, has sung at the last two international conventions and was cordially received at every appearance. Four of its most popular selections were recorded by the Rodeheaver Company during the last convention. These selections appear on two double-face records, as follows: No. 1, "Behold the Man of Galilee" and "Hark the Voice of Jesus Calling;" No. 2, "Redemption's Story" and "Just Outside the Door." The records are being sold for the benefit of the building fund for the proposed national representative church at Washington, the project for which has been approved by the international convention. The price is $1 for each double record, postpaid. Orders may be sent to the Vermont Avenue Christian Church, 1304 Vermont Avenue, Washington, D. C.

The Executive Committee of the World's Sunday School Association

At its semiannual meeting in the Pennsylvania Hotel, New York City, took place the election of Arthur M. Harris, New York, as chairman succeeding James W. Kinnear, deceased, of Pittsburgh; the acceptance of the general secretaryship by Wm. G. Landes of Pennsylvania who succeeds the late Frank L. Brown; the report of Associate Secretary W. C. Pearce who has just completed a fourteen months' tour around the world in the interest of Sunday school work; and a brief report of Reverend Direktor Kuehlich of Germay who spoke of Sunday school conditions among the Protestant churches of his own country. The program committee was appointed for the World's Sunday school convention to be held in Glasgow, Scotland, June, 1924. Among the members of the executive committee in attendance at this meeting were Robt. M. Hopkins and R. A. Doan.

Echoes from Everywhere

An English Patriarch

Miss Tessie Williams, enroute to Africa in company with Dr. Royal J. Dye and Miss Hattie Mitchell, writes of their arrival in London:

"An old white-haired man met us when we got off the ship. Told us he had seen our names in *The Christian-Evangelist* and the statement that we were sailing on the 'Mauretania' on our way to Africa so he was there to meet us. His name is Buckingham and he has been a minister for forty-six years in our church and is pensioned now.

He preached in the United States for twenty years. He had a taxi for us and helped us find a hotel, then went up to our rooms and visited with us for a little while.

Before he left he led us in a little devotional service and I just wish you could have heard him pray as he thanked God for bringing us safely this far on our journey and commended us to his care as we continue on our way. This old world certainly needs more like him."

Joy In Service

We began the Bible school at the day school last Sunday but I forgot to tell you what a success it was. We had only ten boys absent and yesterday Mr. Chung called out their names and told them he wanted them out today. I had sixteen in spite of the bad weather and how they listened! Really, it is a wonderful opportunity to teach these lessons to boys who have never heard them before. They are going to keep notebooks in which they write the subject and golden text for each Sunday and then draw some picture to represent something about the lesson. When they get through the year, I intend that they shall know something about the Bible. Of course they know nothing about praying; so this morning I repeated a prayer, a phrase at a time, and they said it after me. They felt a little foolish, I could see, but they will soon get over that.

Yesterday afternoon was a wonderful afternoon for me. Three of the boys came over to talk with me about becoming Christians. One of them is the boy who has been over so often before and is just hesitating on account of his mother. I am going to give you their names; Wang Wan Suen, the one mentioned above; Wu Ghi Dguing, whose parents are willing for him to be a Christian; Shi Gwan Fu, whose mother is half willing but whose other relatives are not willing and so he is hesitating. The first one is just miserable because he knows he ought to be a Christian, but says that he will be to his mother as dead if he is baptized and he hasn't the courage to take the step yet. If I should tell him it would be all right to keep it a secret, he would be baptized at once, but I don't think that is right and have told him he must tell his father and mother. I feel so sorry for him. He said he could not pray because he is not a Christian, but I told him he could and that God was the only one who could change her heart. The minute I told him that and said that I would ask the people at our prayer meeting to pray for his mother, he turned to the other boys and asked them to pray for his mother. Now wasn't that pretty good? And then immediately the other two boys came and asked if they might come to see me yesterday afternoon. I never bring up the subject of Christianity but they know that if they want to talk to me, I am always ready. I wish you would pray definitely for these three and their homes, especially Wang Wan Suen.

His brother became a Christian two or three years ago and never told the mother and now it is doubly hard for him. I do wish you could hear one of those earnest conversations. Wang Wan Suen said he had been talking to this mother for two years and had finally gotten her not to burn incense, but she still believes in idols and when he says all our good things come from God, she replies that they come from the idols and he doesn't know what to say. He said at the rate he is going now, it would take six years to get her to consent for him to come into the church and he feels that he can't wait that long. Such an afternoon as yesterday makes me feel that my influence is counting for something. The last boy told how afraid he was of me when I came a year ago. He also wanted to know if they were going to have a good time this Christmas as they did last and they wanted to know if I would be home at the Chinese New Year. I suppose they are already planning to call. Bless their hearts, I shall plan to be home part of the time so that they can have plenty of time to come. LILLIAN A. ABBOTT.

Nanking, China.

A Healthy Child

The woman's missionary society of Houston, Mississippi, was organized in February, 1922, with sixteen members. Two of these later moving from town left a membership of fourteen, with an average attendance of ten or twelve. All but two members of the society are subscribers to WORLD CALL.

The members make a special effort to visit the sick, especially of their own congregation, helping when possible, and are also active in enlisting church attendance. Forty quarts of canned fruit were recently sent to the orphanage at Atlanta, Georgia, for Thanksgiving and two quilts will be ready to send by Christmas. The society has raised $110 in the ten months of its existence.

England Graciously Cooperating

The Woman's Missionary Society of Great Britain has for years supported Miss Mary L. Clarke and Dr. Mary McGavran in India, first in connection with the Foreign Christian Missionary Society and now with the United Christian Missionary Society. In sending the quarterly remittance for this purpose, the secretary says: "At our last executive meeting it was decided to forward twenty pounds in addition to the usual seventy-four pounds, to help make up for the loss on exchange."

(*Continued on page* 58.)

A. W. Gottschall

THE department of religious education of the United Christian Missionary Society in cooperation with the Missionary Society of Maryland, Delaware and the District of Columbia, has secured the services of A. W. Gottschall to care for the religious education work among the churches in that section in connection with his work as general secretary for the Missionary Society of Maryland, Delaware and the District of Columbia. Mr. Gottschall has been for several years the pastor of the Calhoun Street Church of Baltimore, where he is held in the highest esteem. He received his education at the Penn Perkiomen School, Pennsburg, Pennsylvania, and George Washington University at Washington. Of his work Peter Ainslie writes as follows:

"A. W. Gottschall's educational work has attracted general attention. Two years ago he established a week day school at Calhoun Street Church, meeting the children every day for an hour at 3:45 P. M. A number of the children who attended the school were not members of the Calhoun Street Sunday school. The hour was spent in regular class work, just as the children were accustomed to in the public school. This included blackboard work, classroom recitations and reports of work done at home, including written prayers and written Bible stories. It has been regarded as one of the finest instances of educational work that has attempted to bring religious instruction into the child's life. The school was continued through last year, but reduced to three sessions a week instead of five. The results have been very satisfactory.

"Mr. Gottschall's plan is to incorporate the teaching element throughout the church and Sunday school. He will also hold evangelistic meetings, and in this work combine both the teacher and evangelist. He has already started out with a number of institutes, and the schools are being greatly benefited."

Echoes From Everywhere

Out of the Depths

For several months an appeal has been made by the committee for relief of the Evangelical Christians in Russia. Many have responded and the food drafts sent through the American Relief Administration amount to $2300. The letter which follows bears testimony both to the need and to the gratitude of our fellow Christians in famine-swept Russia.

"Odessa, October 27, 1922.

"Dear Brother in Christ, John Johnson:

"Representatives of the churches of Christ in the district of Odessa, gathered in a preliminary conference, after hearing the report of I. I. Motorin, concerning the relief sent by your committee to the Odessa district for distribution among the famine stricken members of the churches, most heartily and sincerely thank all the brothers and sisters who by their contributions have saved hundreds of families from terrible death by hunger. We also most sincerely thank you, your chairman and all the members and workers of the committee who are offering themselves and their efforts for this great charitable work.

"But this conference of church representatives expressing these thanks, with great regret must tell you that the famine is not only not over, but more powerful. Many families will suffer more than before on account of the destruction of their homes, lack of farming implements and other necessities. Therefore humbling our hearts, we once more turn to our many friends, asking them for help which is very much needed at the present time, not only to save from the hunger, but also to build the destroyed homes and sow the empty fields. Every mite sent by our friends creates floods of thanksgivings in our hearts.

"Once more we thank you for everything that has been done, deeply believing that the work of the Christian striving to help, will be carried by His children to the end.

"With brotherly greetings, your brethren in Christ,

Chairman, I. I. Motorin,
Secretary, M. Fedoroff."

Any one wishing to answer this call, may do so by sending contributions to John Johnson, treasurer, 1139 N. Hoyne Avenue, Chicago, Illinois.

Prophets Honored in Their Own Country

A letter from Eureka, Illinois, says: "The Ross and Pearson families, our beloved African missionaries, have brought information and inspiriation to many churches since their furlough began a few months ago; but because Eureka was their home before they adopted Africa, Eureka College their Alma Mater, the parents of Dr. Ernest Pearson and Mrs. Myrta Ross Pearson valued members of the Eureka Church, and this Mother Ross's home before she became a wandering star for the Great Cause—all these circumstances have perhaps given us here in the church and college more than our share of their time. It would take more space than can be given even to mention all the meetings of the church and college which they have addressed. The four from Africa have so many interesting subjects to talk about; and with Mother Ross to help we have been blessed indeed. We were favored by having her speak to a large audience on Woman's Day.

A Year and a Day

Dr. W. M. Hardy writes that the drug order for 1920 was lost before it reached St. Louis. When he learned this he sent an emergency order to Shanghai, July 18, 1921, which was received July 19, 1922, a year and a day later. As Dr. Hardy reports 620 treatments during the month of July, it will be seen how necessary it is to keep a stock of drugs on hand.

Missionaries In Sorrow

A cablegram from China brings the sad news of the death of the eldest child of Mr. and Mrs. Wallace R. Bacon at Nantungchow, November 12, of scarlet fever. Their many friends in this country will sorrow with them in this great loss.

Saving a Baby's Life

Recently a Tibetan woman died on the way to the hospital leaving a little baby a day old. As the father is a soldier and could not care for it, and no one else could be found willing to take it, he gave it to the orphanage. We have had it now for a month trying to save its life, but it is rather a hard job as cow's milk does not seem to nourish it.

NINA PALMER HARDY.

Miss Agnes Maguire and the Englewood Church, Chicago

Who, what and where should be Englewood's next living link had occupied our thought for quite a time. Then Agnes Maguire came into the vision of our congregation's missionary leaders. A few of our number had recently met and conversed with her, only to be deeply impressed by her burning desire to enter the missionary field, a longing that has clung to her from early childhood. Such eagerness of desire with intensity of determination, such persistent importunity, the Father would not, could not deny. Strong in faith the spirit within her was to triumph over diminutiveness of frame and seeming lack of physical endurance for the demand upon the missionary. Through continued knocking at their door, the United Christian Missionary Society yielded acquiescense to her plea, but with no thousand dollars in their treasury to equip and send her forth.

Mr. Kindred, during his quite limited stay at the Winona convention made it a point to rally to the hillside platform some half-hundred (mostly of his Englewood flock) for a conference. As we talked it over, Englewood folk were the more confirmed that Agnes should be our choice for evangelistic work among Jamaica's young people. On reporting to the home church, unanimous ratification followed and all hands set about providing the required funds.

The ordination to holy ministry of our little messenger occurred on Sunday afternoon, October 1. The service, conducted by Stephen J. Corey and L. O. Lehman, C. G. Kindred participating, was in our church auditorium which was practically filled, there being present delegations, including preachers, from several of our sister congregations.

W. P. KEELER.

These All Died in the Faith

Mrs. Abbie Rogers Hays, October 11, 1922, Moreland, Indiana. Faithful member of Moreland missionary society. Age 69.

Mrs. Alma Rhoades Goff, November 16, 1922, Cameron, Illinois. Active in woman's missionary society and other lines of church work.

J. D. Dabney, July 24, 1922, Huntsville, Missouri. A minister of the gospel for forty-one years and interested in every good work. Age 65.

S. R. Willson, veteran minister, Oct. 10, 1922, Fort Collins, Colorado.

Alonzo D'Spain, veteran minister, Sept. 15, 1922, Wimberley, Texas.

C. H. Mays, veteran minister, November 5, 1922, Crystal River, Fla.

Levi McCash, veteran minister, Oct. 17, 1922, Inglewood, California.

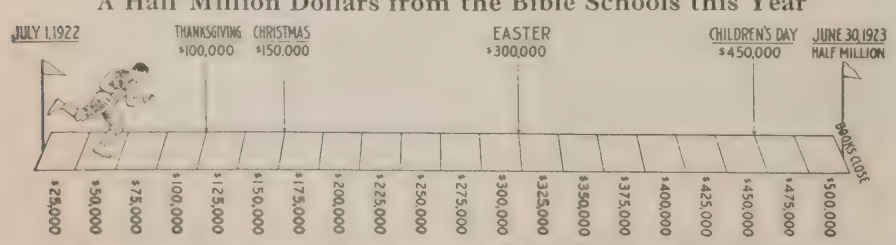
D. Pennington, veteran minister, Nov. 4, 1922, Downey, California.

Peter R. Burnett, veteran minister, Nov. 22, 1922, Eugene, Oregon.

Mrs. W. S. Burnau, September 25, 1922, Noblesville, Indiana. Charter member of Refuge Church and missionary society.

Mrs. Sallie K. Jones, August 22, 1922, Corydon, Indiana. Served for eighteen years as state secretary and organizer of woman's work. District secretary and church treasurer at time of her death. Age 78.

A Half Million Dollars from the Bible Schools this Year



On November 30, the offerings since July 1, had put the Bible schools into the second square on their way toward the half million goal. This diagram will appear from time to time in World Call so that you can trace the progress made.

"It's All Changed Now"

By F. E. SMITH

MY friend and I walked into the Y. M. C. A. in an Indiana town unaware of the delightful discovery about to be made. We had heard something of the effort to create an endowment for their secretarial pension fund but knew nothing of the particulars. The secretary was a man of middle age, at once recognized as one well fitted for his position. He greeted us with the usual welcome until he found we were interested in pensions for preachers. Then his whole attitude changed and he became deeply interested with the story he had to tell.

He described how his doubts about the future caused constant fear, not so much for himself as for his family. He had come to feel that he would have to quit religious work and take a position that would enable him to make financial provision for his future. Many of the secretaries had the same anxiety. He loved the work and had thought of leaving it only when his loyalty to his family forced him to face the future frankly. And all this too, when by training and experience he was worth most to the work.

Then with a happy smile he said, "It's all changed now." With the completion of the $4,000,000 pension fund there will be a competency for every "Y" secretary at the time of his retirement. With it will go a degree of comfort worthy of the man and the work he has done. After a moment of meditation he said with deep satisfaction, "There is no thought of leaving the work now. I can go on planting the best years of my life in the cause I love and can work up to the last day of effective service. The old anxiety is gone. I can now throw myself into the job with greater enthusiasm than ever."

His plans were completely and happily changed since this provision for the future had become effective. How small the sum of money seemed by comparison with the large results it secured! Many men who otherwise would have been forced out by economic conditions will continue for a lifelong service. The fears that once infested the future have been banished and the whole thought and effort of the man can be put into the work. Young men with ideals for service now have one more place to invest their lives with the expectation of a square deal.

As we turned away from the visit I thought of the preacher. How the soul longs for such a provision for him. God meant he should share as well. It is his due. It is coming. Others are doing it. Must we be among the last to acknowledge our responsibility to the ministry? The price in money is not large for a people so blest. The gracious benefits will live long as a blessing to the church. What peace of mind, effectiveness in the work and comfort for the leaders of the Kingdom lie within the money placed in trust by God with his people.

No preacher or missionary fit to claim His commission wants an easy berth. The stuff of which such men are made is not digged from the easy places. But he does have a divine right to expect such consideration as will make a decent place to live, with the necessaries of life, and some comfort thrown in, when his work is done or he breaks under the load before he gets to the end. How much longer are we to compel those who give the full rich measure of devoted service to bear the double burden, that of the care of the work and the anxiety for the future?

It was not so provided under the old economy nor is it so ordained in the new. In the building of the church this provision was not left out. How long before we qualify as a New Testament people in this practice? So the Lord's instructions were that those who preach the gospel are to get their living by the gospel. We cannot claim the full blessing of God as regards the leadership of the church in quality and quantity until we have measured up to his requirements in making provision for those who occupy this office which he established.

Farming up the Congo

By CHARLES ROSS ATHERTON

OUR success as chicken raisers does not equal that of the natives because we do not have a fire in the house at night for them to sleep by and keep warm. The other day, when passing through a neighboring village I noticed one house that had a few sticks propped up against the front wall for the chickens to roost on. Eggs have been quite plentiful this year at two cents each, but we certainly miss the good old American ham and bacon trimmings.

My work along garden lines has not progressed very far as yet, due to all hand labor for everything we do and lack of adequate equipment. I have a patch of one or two acres in soy beans now and on rainy days we have about seventy or eighty boys all shelling beans by hand. It does not take them long to finish when I tell them they can go home when all the beans are shelled and cleaned. We are greatly in need of a good fanning mill and plenty of the right-sized screens for cleaning our seeds, for the hand method is very slow and expensive although labor is cheap and plentiful. We are greatly in need of some sort of power for breaking up our soil, as digging it with small grub hoes is certainly a slow and expensive method. By giving out good seed to those who will clear garden patches I hope to introduce a semblance of the "Corn Club" idea. I would like to give hoes or tools as prizes for the best produce brought in because most of the boys are too poor to buy tools and have nothing to work with.

I wish some of the ten to fourteen-year-old boys at home could see our boys here at work for three hours every morning before school, cutting grass, pulling weeds and making garden. They can put the big boys and men to shame when it comes to getting good work done quickly. The boys seem very contented and happy, and we are troubled very little with fights among them, although they come from many different tribes and many of their parents harbor the old feud spirit. After we get our new church built we hope to have a separate Endeavor society for the youngsters so that they may learn to express themselves better. As it is now the *Mpaka* or elders all have to have their say and the boys get but little chance to speak.

Cultivating Bananas and Plantain

The Past Year at the Bible Teachers' Training School for Women, Nanking, China

By EDNA P. DALE

THE past year, the tenth in the history of the Bible Teachers' Training School for Women, has been in many respects the best. Several new things have come to us, each of which fills our hearts with praise to the Giver of every good and perfect gift. First, there are our beautiful new buildings. The administration building, which will be the largest one of our plant, was erected by contributions from the seven missions which are in the union. It is simple and dignified in style, light, comfortable and most convenient. Visitors have told us that they have never seen a more beautiful Bible school building than this one, even in America. In it there are offices for members of the faculty, a library, social hall, study hall, class rooms and chapel. The chapel is a memorial to our Ethel Brown Garrett and her parents, and is a gift from her brothers and sisters. It is a wing of the administration building, one of the most attractive, and the best loved spot in the compound. Twice daily the whole school assembles for devotions and the remainder of the time it is kept as a quiet prayer room. The Friends' Girls' Seminary was bought and remodeled for our dormitory and these two buildings were ready for the opening of school last September. At the end of January we moved into our new faculty residence, the money for it secured by Miss Ruth Paxson. How wonderful that these three buildings should come to us at once! Yet it is not strange, for those in close touch with the school know that it has all come in answer to earnest, united prayer. Two years ago at the annual board meeting the conviction was very strong that the time had come when God would have us go forward. At that time we had no property, not even land, and only $15,000 Mexican toward a plant. But we appointed a finance committee and began to pray. We decided to ask each mission in the union for their initial contribution of $5,000 Mex. with which to build the administration building, and to try to secure all the rest needed for the plant by special gifts. Now we have this fine plot of ground enclosed with a good wall, and four buildings, the last one being a music hall, all paid for at a cost of about $90,000 Mex. By another year we shall need our second dormitory and we believe that He will meet this need when it comes, just as He has those in the past.

Another blessing of the year is a new faculty member to be at the head of our music department. This brings our faculty up to eight, seven of whom are foreign missionaries. Though each represents a different mission, I have never worked with any group of Christians where there was more unity. There is unity of purpose, ideals and spirit, which binds us in a close and precious fellowship.

The enrollment is steadily and slowly increasing, just as we want it to do. The past year saw the largest increase we have ever had, a total of sixty-five, forty of whom were new. They came to us from eighteen different missions and fourteen of the provinces of China. Twelve were graduated in June.

The alumnae now number seventy-three. Excluding this year's class (for whom we cannot yet give statistics) they are engaged as follows:

Evangelistic workers, 27.
Teachers in Bible schools, 16.
Teaching Bible in girls' schools, 12.
Married, 4.
Deceased. 2.

Students at the Bible Teachers' Training School for Women, Nanking, China, with the New Buildings in the Background

Last winter our students had a rare privilege in being able to attend the Archæological Institute conducted here in Nanking by Dr. M. G. Kyle, one of America's noted archæologists and teachers. The institute was especially for representatives from seminaries and Bible schools in China and lasted six weeks. While the subjects discussed were new to our girls, they were greatly interested and appreciative.

I never spent a more interesting Christmas in China than the one here at the Bible school last year. Invitations were sent out to about a hundred women and girls, most of them students and teachers in the government normals, and non-Christians. In the chapel was a tree with all the conventional trimmings, sent from the United States, even to the lighted candles. The building was beautifully decorated, and the girls arranged an appropriate program. There was some special Christmas music, one told the dear old story of Jesus' birth, another, a lovely young girl from a wealthy home, who has suffered severe persecution from all her family for accepting Christ, told simply and impressively of what it had cost and what it meant to her to have found her Lord and Savior. Everything was dignified and sacred and given with the prayer that those who heard might find the meaning of Christmas and its joy for themselves. After the program the guests were taken into the library and served with tea, and a happy social hour was spent.

In their practice work our young women have served in forty centers all over the city, with a total enrollment in all their classes and services per week of about twelve hundred. Most of these are small groups and are in connection with the organized missions in their schools, chapels, hospitals and homes. They go to two government institutions, a Door of Hope for fallen girls, and a large orphanage which has a Christian woman at the head of it who is doing all in her power to give the gospel to the seven hundred boys and girls under her care.

The evangelistic trip this year, an annual event for our Senior class, was not only the most elaborate but the best we have ever tried. A three days' Bible institute was held in two nearby outstations. In each place there was a boys' school and a girls' school. They dismissed regular work for these days and gave their time to the institute. Devotional services, Bible stories, temperance lessons, talks on hygiene, the memorizing of Scripture and learning new hymns filled the busy days. This touch with these earnest young lives brought much blessing and inspiration to these isolated Christians who have had so little opportunity and have such a limited knowledge of what a Christian should be.

Growth in the knowledge of God's Word, in efficiency as God's servants and in personal fellowship with God are the things which we covet for our students. The atmosphere of the school, its prayerfulness and fellowship with fellow-students and teachers are real helps in the deepening of the spiritual life. "One of the most beautiful things about this school is the difference one sees in these girls in their second year," is a remark I recently heard one of our faculty make. And it is true. Practically every student who enters here comes to know the victorious, abundant life in Christ.

Comparative Statement of Receipts

November, 1922

During the present missionary year closing June 30, 1923, comparisons will be made monthly with the same month of last year.

United Christian Missionary Society and the Six Old Societies

	1921	1922	Gain	Five Months
Churches	$ 37,516.62	$ 34,970.98	$ 2,545.64*	$118,745.19
Sunday Schools	13,497.97	11,060.52	2,437.45*	29,195.89
Christian Endeavor Societies	545.04	934.17	389.13	2,835.45
Woman's Missionary Societies	5,949.55	7,104.80	1,155.25	83,776.85
Circles and Triangles	360.86	338.62	22.24*	7,061.09
Children's Organizations	426.97	399.45	27.52*	2,614.77
Individuals	7,746.14	17,713.83	9,967.69	49,166.35
Men and Millions	375.00	380.00	5.00	26,686.00
Bequests	360.70	1,034.94	674.24	3,214.94
Interest (U. C. M. S.)	710.89	1,313.30	602.41	5,849.71
Interest (Old Societies)	4,939.84	4,849.06	90.78*	17,305.10
Home Missions and Benevolence	12,727.21	9,929.93	2,797.28*	36,784.87
Annuities	2,000.00	10,300.00	8,300.00	31,500.00
World Call Subscriptions and Advertising	5,066.09	8,592.67	3,526.58	28,851.30
King's Builders	495.51	468.60	26.91*	1,722.22
Literature	4,360.62	1,933.28	2,427.34*	9,983.35
Miscellaneous	4,372.74	5,690.48	1,317.74	21,377.78
Retained by Old Societies				
Bequests	1,050.00	8,815.29	7,765.29	22,893.66
Annuities	4,100.00	100.00	4,000.00*	18,600.28
Interest	15,245.14	11,474.54	3,770.60*	50,847.39
Miscellaneous	351.88	20.19	331.69*	347.59
Individuals				125.00
Men and Millions				512.00
Special				1,000.00
	$122,198.77	$137,424.65	$15,225.88	$570,996.78
Board of Education				
Churches	$ 6,157.04	$ 10,765.50	$ 4,608.46	$ 23,319.77
Sunday Schools	120.00	11.07	108.93*	41.07
Individuals				2,240.94
Colleges		326.45	326.45	1,301.38
Miscellaneous	25.00		25.00*	188.60
World Movement	223.55	57.50	166.05*	57.50
	$ 6,525.59	$ 11,160.52	$ 4,634.93	$ 27,149.26
Board of Temperance and Social Welfare				
Churches	$ 166.42	$ 227.42	$ 61.00	$ 1,193.78
Sunday Schools	36.97	26.24	10.73*	44.39
Individuals and Men and Millions Movement	2.00	1.00	1.00*	3.00
Miscellaneous	307.53	397.00	89.47	732.50
	$ 512.92	$ 651.66	$ 138.74	$ 1,973.67
Association for the Promotion of Christian Unity				
Churches	$ 401.91	$ 392.41	$ 9.50*	$ 1,134.29
Individuals	5.00	7.00	2.00	817.00
Literature		1.00	1.00	4.20
Interest				5.83
	$ 406.91	$ 400.41	$ 6.50	$ 1,961.32
Grand Totals for All Boards				
Churches	$ 44,241.99	$ 46,356.31	$ 2,114.32	$144,393.03
Sunday Schools	13,654.94	11,097.83	2,557.11*	29,281.35
Christian Endeavor Societies	545.04	934.17	389.13	2,835.45
Woman's Missionary Societies	5,949.55	7,104.80	1,155.25	83,776.85
Circles and Triangles	360.86	338.62	22.24*	7,061.09
Children's Organizations	426.97	399.45	27.52*	2,614.77
Individuals	7,753.14	17,721.83	9,968.69	52,227.29
Men and Millions	375.00	380.00	5.00	26,686.00
Bequests	360.70	1,034.94	674.24	3,214.94
Interest (U. C. M. S.)	710.89	1,313.30	602.41	5,849.71
Interest (Old Societies)	4,939.84	4,849.06	90.78*	17,305.10
Home Missions and Benevolence	12,727.21	9,929.93	2,797.28*	36,784.87
Annuities	2,000.00	10,300.00	8,300.00	31,500.00
World Call Subscriptions and Advertising	5,066.09	8,592.67	3,526.58	28,851.30
King's Builders	495.51	468.60	26.91*	1,722.22
Literature	4,360.62	1,934.28	2,426.34*	9,987.55
Miscellaneous	4,928.82	6,144.98	1,216.16	22,356.38
Retained by Old Societies				
Bequests	1,050.00	8,815.29	7,765.29	22,893.66
Annuities	4,100.00	100.00	4,000.00*	18,600.28
Interest	15,245.14	11,474.54	3,770.60*	50,847.39
Miscellaneous	351.88	20.19	331.69*	347.59
Individuals				125.00
Men and Millions				512.00
Special				1,000.00
Interest				5.83
Colleges		326.45	326.45	1,301.38
*Loss	$129,644.19	$149,637.24	$19,993.05	$602,081.03

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An Every Member Canvass a Mile High

By ELMA C. IRELAN

(The mission property in Central Mexico has an elevation of about 6,000 feet—like Denver—"more than a mile high." It is not only up, but up-to-date on the every member canvass.)

ON August 20th we had an every member canvass, not just as they are carried on in the States, but with the same idea in mind. We had board meetings, solicitors' meetings, sermons and the giving out of tracts by way of preparation, though I think some of the preparation dates as far back as our "White Gift" Christmas last year. Prayer was also a great part of our preparation.

Instead of sending the solicitors to the homes as in the States, we tried to bring the people to the solicitors, who had been assigned in pairs to receive the members and friends of the church at certain tables after the morning service on August 20th. Of course, some of the canvassing had to be done outside or later. I believe only two or three resident members failed to make a pledge. After having given only small loose collections, the church accepted the following monthly budget, all in *pesos*, of course:

For part of pastor's salary	$30.00
For rent of pastor's house	35.00
For chapel lights	3.00
Missions (world-wide)	10.00
Furniture (probably chairs)	8.00
Rent for room for out-station work	7.00
Literature	2.00
Incidentals	5.00
	$100.00

Others besides members made pledges and these finally totaled about $107.00. Much as we rejoiced over this apparent success, I wished to see the proof of all these plans and promises before writing of the matter. But, if you could see how joyfully the people give, you would share in our thankfulness.

September was our first month of school vacations and so, perhaps, the hardest month of the year. However, we collected $95.22 toward the amount called for by the budget, not counting the loose collections. We were delighted when we found that we had everything but the amount asked for incidentals! Some of the amount lacking will still be collected, of course. We found that some gave offerings in the envelopes who hadn't promised to do so.

We had a quantity of the "Layman's" tracts in Spanish in time for the campaign, and I had already given out some in English to the workers who know English.

A motto for American churches:

"If Mexico can do it, we can do it."

Two Little World Call Poster Girls

Bargains in Books

In Red Man's Land. By Francis E. Leupp. 25 cents.

Beginning with the aboriginal red man, the author presents the relation of the Indian to the government, to his white neighbors and to our social order.

The Child in the Midst. By Mary Schauffler Labaree. 25 cents.

This is not a book for children but a book about children the world over and, with its accurate statement of facts solicits attention to the great need of new effort in behalf of children in non-Christian lands.

New Life Currents in China. By Mary Ninde Gamewell. 25 cents.

This book shows in a striking way the vast influence that Christianity is exerting for human conservation in China, not only in building up a stronger race physically but in developing the intellectual and spiritual resources of a mighty people.

The Social Aspects of Foreign Missions. By W. H. P. Faunce. 25 cents.

In this book we have one phase of the contact between East and West. The most momentous fact of modern times is that the East and West are coming physically nearer to each other every year, and yet intellectually and spiritually are still separated by a great abyss.

The Church at Work. By Charles L. White. 25 cents.

It is the desire of the author to show in an intimate, popular and concrete form the serious situation confronting the churches of America, and suggest ways in which they may work in the spirit that prevailed in the early Christian centuries, when, without facilities for reaching and serving the people, astonishing spiritual results were obtained.

Order from

United Christian Missionary Society
15th and Locust Streets
St. Louis, Missouri.

How One Church Observed World Call Week

The church at Graham, Texas, gave a World Call party with elaborate decorations, an excellent program, plenty of good fellowship and, as a result, thirty subscriptions to World Call. The pastor, J. E. Evans, is shown at one of the booths.

A Guide to the Pronunciation of Foreign Words Used in This Issue of World Call

ă is to be pronounced as ă in hăt.
ä as ä in ärm.
ai as ai in kaiser.
au as au in kraut.
bh as bh in clubhouse.
dh as dh in roadhouse.
ĕ as ĕ in mĕt.
ē as ē in thēy.
gh as gh in doghouse.
h is always sounded, even when final.
ĭ as ĭ in pĭn.
ī as ī in machīne.
kh as kh in buckhorn.
mp as mp in damper.
ō as ō in tōne.
ŏ as ŏ in tŏn.
ts as ts in catsup.
ŭ as ŭ in bŭt.
û as û in fûll.
ū as ū in rūde.
ü like German ü.

In accenting Tibetan, Chinese or Japanese words, each syllable must be treated as a separate word.

Africa

Lonkundo—Lōnkŭndō.
Bangala—Bängälä.
Mondombe—Mōndōmbē.
Monieka—Mōnyēkä.
Bolenge—Bōlengĕ.
Wema—Wēmä.
Lotumbe—Lōtŭmbĕ.
Monkoto—Mōnkōtō
Iyete—Iyētĕ.
Bianga—Biängä.
Momboyo—Mōmbōyō.
Mpaka—M-päkä.

China

Soochow—Sū'chow'.
Buddhism—Bûddhism.
Nanking—Năn' King'.
Wuhu—Wū'hū'.
Tingfang Lew—Ting'fäng lyū.
Yuan Shih Kai—Yüän Shih Kai.
Li Yuan Hung—Lī Yüän Hŭng.
Sun Yat Sen—Sŭn Yăt Sĕn.
Canton—Căn tŏn.
Yangtze—Yäng tsĭ.
Nin—nĭn.
Wang Wan Suen—Wäng Wän Swĕn.
Shi Gwan Fu—Shĭ Gwăn Fū.
Nantungchow—Năn'tŭng'jō.
Djui Dzing Hwei—Jwē Dzing Hwē.

India

Shanti Sabha—shänty subhä.
tonga—täng ä.
zenana—zunänä.
Yakub Masih—Yäkūb Masih.
Rath—Räth.
kauries—cowries.
Sumer Singh—Sumēr Singh.
Behar—Behär.
Ghasi Ram—Ghäsī Räm.
Panwari—Panwäri.
Mohullah—Muhullăh.
Arya Samaj—Äryä Sumäj.
Kamni Bai—Kämni Bäi.
Khargi Bai—Khurgī.
Laltuja—Lultujä.
sahib—sähib.
Pendridih—Pēndridīh.
Maudaha—Mauduhä.
Brahmin—Brähmin.
Harda—Hurdä.
Damoh—Dumōh.
Aleppa—Ulŭppä.
Jubbulpore—Jŭbbŭlpōre.
kori—kōrī.
Sukhras—Sŭkhräs.
Bilaspur—Bīläspŭr.

Japan

Sho Nemoto—Shō nĕmōtō
Osaka—Ōsäkä.
Tokyo—Tōkyō.
Akita—Ukĭtä.
Nagao Hampei—Nŭgäō Hŭmpĕī.
Shinjo—Shĭnjō.
Innai—Innäĭ.
Wada—Wädä.
Sendai—Sĕndäĭ.
hito—hītō.
Tsuchizaki—Tsûchīzäkĭ.
Watanabe—Wätŭnäbe.
Tadashi—Tŭdäshĭ Tōmināgä.

Tibet

yak—yäk.
Batang—Bä'täng.
om—ōm.
mani—mänī.
padme—pädmĕ.
hum—hŭm.

The Evangelistic Number

Orders for extra copies of the February issue in which evangelism will have a prominent place, should be placed at once. Special articles on music in evangelism, on some successful examples of "broadcasting" the gospel, on the evangelistic campaign in Southern California, on methods of evangelism employed by our pioneer fathers will make the reading of February WORLD CALL an essential to anyone interested in the primary business of the church—evangelism.

Sunday, January 28, is to be observed in the churches as Child Labor Day. Only an amendment to the Federal Constitution can give the twelfth of our children at work their right to health, education and play. The church must speak.

YOUR DAUGHTER

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Goal for $200,000 is Passed

On December 1, the United Christian Missionary Society received two checks, one for $8,000, the other for $200, which now makes its total in annuity gifts as follows:

Previous gifts	$192,148.62
By check, December 1, 1922	8,000.00
By check. December 1, 1922	200.00
Total Annuity Fund	$200,348.62

It was the aim to issue Annuity Bonds for $200,000 during the first two years of the United Christian Missionary Society's operation, but we failed by just two months. The Society began operation October 1, 1920, and on December 1, 1922, the goal was passed.

Why Should Not the New Goal Be as Follows?

$250,000 by.....April 1, 1923
$300,000 by.....June 30, 1923

Why not help the Annuity Fund grow? Annuity Bonds are safe. The annuity is always sent on time. It makes a sure investment. It makes a safe investment. It brings satisfaction to the donor. The principal is used to extend the Kingdom after the death of the donor.

For literature, sample bond and application blank, address

Promotional Division
UNITED CHRISTIAN MISSIONARY SOCIETY
1501 Locust Street **St. Louis, Mo.**

New Readers for World Call

Mrs. O. H. Greist in a recent letter reveals some unexpected quarters in which WORLD CALL is being read.

She writes:

"You may be interested in my experience with my number of that magazine. An Armenian linen seller came to my door asking to show his goods. I had a lot of reports spread out on my dining room table and on one side the December issue of WORLD CALL. The man spied it, picked it up, looked at the cover and began asking me questions about it. He asked me what it cost, then produced a picture of his ten-year-old daughter and said she would like to have it. He asked me if I would not let him have that copy to take to her. Of course I gave it to him and a copy of *King's Builders* also.

"The editors of WORLD CALL are to be congratulated on the splendid magazine that we are giving our people. It is a great pleasure to mention it in every talk and address and one is justified in recommending it very heartily. A school teacher from a neighboring town was calling in our home the other afternoon and she saw WORLD CALL on the library table. She picked it up and remarked, 'This is a magazine that our school children are using to great advantage these days. I think it is taking the place of *World Outlook* that was discontinued.' A city librarian remarked to me recently that there was no magazine in the library used more by the school children."

A Unique List of World Call Subscriptions

It came from Mrs. J. H. Harlan, treasurer of the Woman's Federation Missionary Society, Lincoln, Nebraska, with the statement that the editors of the *Lincoln Daily Star* had promised to use such material from WORLD CALL as was suitable in Sunday issues of their paper.

Engine House No. 1
Engine House No. 2
Engine House No. 3
Engine House No. 4
People's City Mission
Rest Room, City Hall
Reformatory for Men
High School
State University
State Journal
Lincoln Daily Star

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The Missionary Register

Missionaries Arriving on Furlough

Mr. and Mrs. C. H. Wilson and son, Japan, December 5, 1922
E. T. Cornelius, Mexico, November 22, 1922

Births

Donald Alexander to Mr. and Mrs. T. Newton Hill, India, October, 1922
Anna Belle to Mr. and Mrs. J. N. Bierma, India, October, 1922
Daughter to Mr. and Mrs. Moody Edwards, Mexico, November 16, 1922

Death

Lillian, daughter of Mr. and Mrs. W. R. Bacon, China, November 12, 1922
Scarlet fever. Age 13